

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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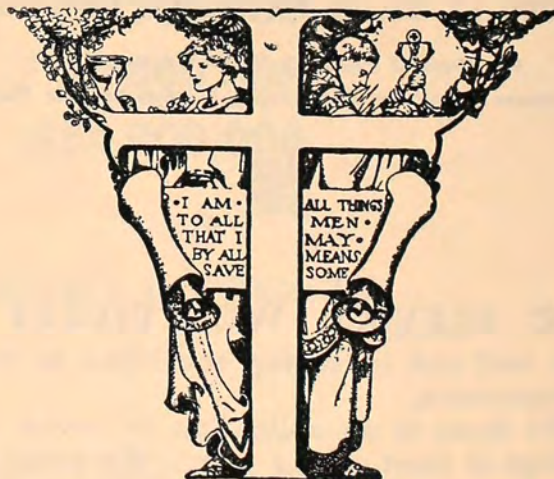
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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PHILADELPHIA, APRIL, 1927

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The Bishop's Page

PASSION-TIDE

We often think of the striking phrase so frequently used in the Lenten Season, "forty days with the Master," and the plea that we should withdraw, as far as possible, from the world to spend these days in prayer and worship and meditation. But in the Christian life of fellowship with God we go beyond the thought of spending forty days in Lent with the Master and rejoice in the fullness of the revelation that all our moments and our days belong to God, and that *our life* must be one of "fellowship with the Father" and "with the Son" and "with the Holy Spirit."

It is doubtless true that in Lent we have special opportunities in which we may more frequently realize our "*fellowship with the Son*" as day by day we meditate on the events of His Ministry. This is true particularly in Passion Week and Holy Week, and we may gain many new interpretations and much comfort from what St. Paul terms "the fellowship of His sufferings" (Phil. III-10) which at Easter leads to the joy and blessings of the power of His Resurrection.

We cannot understand all that the words, "fellowship of His sufferings" imply, but we do know that fellowship with Christ is our comfort and stay in the time of sorrow and suffering. In our Christian experiences we also learn that if we suffer for His sake it draws us nearer to Him and if we are patient and endure we are made more perfect through suffering.

The thought of "the fellowship of His sufferings" also reminds us that "we have *fellowship with one another*" and we must therefore minister to others in their time of suffering and sorrow. What countless opportunities we pass by in life when we might alleviate the sufferings of others!

It is well to spend forty days in Lent with the Master, but it is infinitely better to have every day in life filled with the power and glory of His Resurrection as in lives of fellowship we serve Him. In this Passion Week and Holy Week when we think of His

sufferings and look forward to the Easter joy of the Resurrection, let us pray that our daily walk will lead us through all the experiences of life; our joys and sorrows; our struggles and sufferings; our misunderstandings and trials; to the life that is eternal.

THE DIOCESAN CONVENTION

The annual meeting of the Convention will be held in Holy Trinity Church on May 3 and 4. This is the most important meeting annually held in the Diocese, yet there are very few who attend the sessions excepting the Clerical and lay delegates. Matters of great interest to the Diocese and to the Church at large are discussed at every session and Vestries should not elect delegates to represent them unless they are sure that they can regularly attend the sessions. The galleries in Holy Trinity Church are open to the public and there should be a representative attendance of the men and women of the Diocese who are not delegates, as they would not only be interested in the proceedings but would gain much information and help through attendance at the Convention.

The annual address of the Bishop will be read at the opening of the afternoon session on Tuesday, May 3, at 2.30, in which he will review the Campaign for the Missions and Institutions of the Diocese and give information as to the progressive steps to be taken in this and successive years in carrying out the program.

Though representatives of our Missions have at present no seats or votes in the Convention, we hope that the Wardens and other officers will attend the sessions.

OPPORTUNITIES FOR THE LAITY

The number of persons Confirmed in the Diocese seems to change very little from year to year. It is evident that there is not an increase in the number of our own children who are presented for Confirmation and that the increase or decrease depends largely on the number of persons brought up in other religious

bodies who are received into the Communion of the Church. Compared with the number of Baptisms each year there should be a larger number Confirmed.

Many people in our Diocese and elsewhere are much interested in the amount of money given to the work of the National Church and to the amount spent for Missions and on Institutions in our own Diocese. This interest is commendable, but we doubt whether there are many who think of the other statistics of the Parish and Diocese, the number of children Baptized, the number under instruction in the Sunday School,

the number of persons presented for Confirmation, and the number who are entitled to be considered as active communicants.

It is the duty of lay members of the Church to think of these things, to seek out and bring children to Baptism, and to encourage and influence them to seek preparation for Confirmation, and when they are communicants to help them to be steadfast and faithful in living a Christian life. Perhaps it is timely to suggest these thoughts when we are endeavoring to carry out the spirit of the Crusade.

Special and Stated Meetings for April

Following is a list of scheduled meetings of various organizations of the Church to be held in April, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL MEETINGS

April 21.—Church Conference League—Normal School Commencement, 6 P. M., Church House; 8 P. M., Holy Trinity Parish House.

April 21-22.—Provincial Commission Religious Education, St. Paul's, Chestnut Hill, all day.

April 22-23.—Churchwoman's Club's Bazaar, new Club rooms in St. James Guild House.

April 25.—Historical Society Quarterly Meeting, 4 P. M.

April 25.—Mission Study Classes, 8 P. M., Holy Trinity Parish House.

April 27.—Mission Study Alumni, 3 P. M.

April 28.—United Thank Offering Spring Presentation Service, Church of the Advocate, 10.30 A. M.

SPECIAL EVENTS IN MAY

As the May-June number of THE CHURCH NEWS is not issued until after the Diocesan Convention, the following Special Events for the month of May are noted below:

May 2.—Reception to the Clergy and their wives and to the Deputies to the Convention and their wives by the Bishop and Mrs. Garland, Bishop's House, 8 to 10 P. M.

May 3-4.—143rd Annual Convention of the Diocese, Holy Trinity Church, morning and afternoon.

May 4.—Exhibition of Sewing in Supply Department of Woman's Auxiliary of the Diocese, 10 A. M. to 5 P. M.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Officers of Women's Auxiliary of Diocese, 12.30 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce Street.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Women's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M.; Holy Trinity Parish House.

First Thursday.—Advancement Society Annual Meeting, 4 P. M. Executive Council, 3.30 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; House of Holy Child, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Episcopal Benevolent Society, St. James Guild House, noon; Associate Deaconess House, 11 A. M., 708 Spruce St.; St. Agnes House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.; Auxiliaries Seamen's Institute, 10.45 A. M.

Second Thursday.—St. Martha's House, 11 A. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Free and Open Church, 4 P. M.; Board of Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—Cathedral League, 11 A. M.; City Mission, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10 A. M.; Church Farm School Trustees, 3 P. M.

Third Thursday.—Trustees of Diocese, 3.30; Bishop White Prayer Book Society, 4 P. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Tuesday.—Tract Society, 11 A. M.; Department of Religious Education, 3.30 P. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Friday.—Church Periodical Club, 10.30 A. M.

BISHOP AND MRS. GARLAND TO RECEIVE CONVENTION MEMBERS AND WIVES

On Monday night, May 2, from 8 to 10 o'clock, the Bishop and Mrs. Garland will give a reception at the Bishop's House, 251 South Twenty-second Street, to the Clerical Deputies to the Diocesan Convention and their wives, and to the Lay Deputies and their wives. These annual receptions, held on the night preceding the day on which the Annual Convention of the Diocese meets, serve to bring together in a fine fellowship the many hundreds of our Clergy and Laity upon whom falls the responsibility and honor of transacting the business affairs of the Convention. The Convention, which meets this year in Holy Trinity Church, will be the 143rd Annual Convention of the Diocese.

ADVANCED TO PRIESTHOOD

The Rev. H. Dimmick Baldy, grandson of the late Rev. Hurley Baldy, was advanced to the Priesthood by Bishop Garland on Saturday in Ember week, March 12, in St. Michael's Church, Germantown, where Mr. Baldy is Curate. Mr. Baldy is a graduate of General Theological Seminary. His grandfather, at the time of the grandfather's death, in May, 1926, was the oldest alumnus of the General Theological Seminary, and at that time was also the senior Presbyter of the Diocese of Pennsylvania. At the ordination of the grandson the latter was presented by the Rev. G. E. Pember, Rector of St. Michael's, who also preached the ordination sermon.

The Coming Diocesan Convention

By THE REV. F. C. HARTSHORNE

The Secretary will report, as unfinished business coming over from the Convention of 1926, a Constitutional Amendment which received approval at that Convention and which will come up for final action at this one. It has to do with the election of officers and members of committees. Formerly, there were very few persons to be elected, either as officers or members of committees. But the number has been gradually increased, so that now we have, besides several officers, the members of the Standing Committee, Deputies to the General Convention and to the Provincial Synod, members of the Executive Council, members of the Commission on Clerical Salaries and Pensions, Trustees of the Diocese and of the Christmas Fund, and possibly others. Not all of these are voted for every year, but enough of them may have to be voted for at any one Convention to consume a great deal of time, especially if, as often happens, many ballots have to be taken to finish one election.

TIED UP BY OUR OWN RED TAPE

The present Constitution provides that all officer and members of Committees must be elected by votes by Orders, that is, the Clergy must decide who they want, and then the Parishes must do the same, and both groups must want the same men, or there is no election. There are three chances of any particular ballot resulting in "No election." The Clergy may not give any particular man among those they vote for a majority vote, that is, more votes than all the others combined. Chance one. The Clergy may elect, but the Parishes may fail to give any one a majority. Chance two. Both may succeed in electing, but may elect different men. Chance three. With three chances of failure it is not surprising that many unsuccessful ballots are taken. And the chances of failure are greatly increased when there are only one or two left to be elected, but quite a number of different names in nomination to be voted for. In such cases a situation sometimes arises in which the Convention might continue to ballot indefinitely with little likelihood of achieving an election. Some years ago, after trying to elect a full delegation to the General Convention, the Diocesan Convention had to give it up, and, as one layman afterwards described it, "we went short to San Francisco." As it happened that the time when there was this failure to elect was the time of the "Northern Pacific Corner" in Wall Street, when many "went short" to their sorrow, the remark created such

a general laugh that the layman subsided, not knowing just what he had done!

THE PROPOSED REMEDY

In the majority of the cases when the Convention gets into a "jam" over elections, nobody really cares very much who is elected, and almost all would be willing to try any method that would end the farce. But our Constitution compels us to try the impossible, to keep on voting by Orders. The proposed Amendment provides that except in the election of members of the Standing Committee or where the Canons prescribe some particular method of election, the Convention, by resolution approved by a majority of those voting in each Order, may adopt any other method of electing an officer or members of any committee for that Convention. The election of a Bishop is governed by another provision of the Constitution, and would not be affected by this proposed change. An illustration will show how this plan would work. We may suppose that there is one man to be voted for, and that five men are in nomination, A, B, C, D and E. The ballot discloses that no one has a majority in either Order, but that A and B are leading candidates in both; or that A has a majority in the Clerical vote, but no one has a majority in the Lay vote. A resolution is adopted by vote of each Order, providing that only the two highest names in each Order shall be voted on in the next ballot. An election would be certain to result in each Order. But A might be elected by the Clergy, and B by the Laity. In that case a resolution might be adopted that the House vote as one body on A and B, which would of course result in an election. If and when this Amendment is adopted we need never "go short" to any General Convention. And as the method of electing cannot be changed at any time without the consent of each Order voting separately, all rights are preserved. The Amendment provides scissors for cutting red tape.

OUR DISFRANCHISED COMMUNICANTS

The project to amend the Constitution so that some provision might be made for giving the thousands of Communicants worshipping in the Missions of the Diocese some representation in the Convention has been so frequently before the Convention and so fully described in these columns that little need be said about it again, except to state that it will come up again this year. It has a really remarkable history. It came up for first passage in the Convention of

1924. A *viva voce* vote resulted in a tie, 95 to 95, an unusual occurrence. A vote was taken on it by orders, and the result was its defeat: Clerical ayes, 57; noes, 46; Parise vote, ayes, 23; noes, 40. It was re-introduced in 1925, and was approved, and came up for final action last year, with another remarkable result: Clergy ayes, 66; noes, 64; Parishes, ayes, 39; noes, 39! Another tie. So the Parish vote was taken again, to correct any possible error in counting: ayes, 40; noes, 42. So the amendment failed because apparently some more laymen came in and four more Parishes voted, and three of them voted against it.

AN OPEN QUESTION

When the Convention has defeated a project by such a decisive vote that there is no question about its feeling in regard to it, it would hardly be reasonable or politic to bring it up again at the first opportunity, for the members might justly resent being forced to waste their time by voting frequently on the same proposition. But the fate of this proposition has been quite unique, almost every vote on it has revealed an almost equally balanced feeling for and against. It cannot, therefore, be claimed that the Convention has really spoken its mind on the subject. Besides, at the last Convention it was quite evident that there was a very strong feeling that something ought to be done to remedy the present situation in which upwards of six thousand Communicants in Diocesan Missions alone have no representation in the conduct of the affairs of the Diocese, but differences immediately began to arise in connection with any particular proposal, with the result that the Convention adjourned with the matter still under consideration, and never having been finally reported on by the Committee on the Whole. But a resolution was adopted referring the whole matter to the Committee on Canons, with instructions to report to the next Convention.

THE NEW PROPOSAL

The Committee on Canons has carefully considered the matter and, in view of the history of previous attempts, has decided to recommend an amendment which, because of containing fewer details, will, it is hoped, have a better chance of commanding the votes of a clear majority. The former proposed amendments contained provisions describing how many and what kind of adherents a Mission should have in order to be entitled to any representation. Such details do not properly belong in the Constitution, and might prove trou-

blesome in practice and be difficult to change. The writer does not greatly regret the failure of the proposition last time, because it had become so loaded down with restrictive conditions that probably only a few of the Missions would have been able to comply with them. Such matters really belong in a Canon, where they can be easily changed if experience proves them unwise. The Committee will, therefore, recommend the following:

"The Convention may by Canon provide upon what terms Missions, or other organized bodies of Church members of this Diocese not in union with the Convention, may send to the Annual Meeting of the Convention one or more lay representatives; provided that such representatives shall not have the right to vote."

All provisions dealing with the right to vote in the Convention belong in the Constitution, and must be precisely drawn. It would not be proper to allow such matters to be regulated by Canon, for any alteration in the qualifications of voters is an alteration in the very constitution or make-up of the Convention. But it is perfectly proper to leave to Canons the matter of providing for representatives who cannot in any way alter the present "balance of power." The thing that makes the proposed amendment a proper one is the proviso that the representatives shall not have votes. If that were taken out the whole amendment would have to be rewritten. From their observation of the temper of several annual conventions the Committee of Canons does not feel that any proposition to give Missions any kind of a vote, however strong may be the arguments in its favor, would have much chance of going through, and they have decided to recommend the above proposal because they believe that they were supposed to recommend something that would stand a good chance of being adopted.

Of course the amendment, if and when adopted, would not accomplish anything until an appropriate Canon was adopted. All discussion of what bodies of Church members should be granted representation, and upon what terms, would come up when such a Canon was proposed, and any Canon adopted could be changed at any time.

THE CHRISTMAS FUND

Men quite often ask, in connection with Conventions, "What's the use of spending so much time 'tinkering' Canons?" One can sympathize with that feeling. And it is not often that one can give an illustration of a relation between canonical changes and Christian works. But such an illustration can be given in connection with the changes effected last year in the Canon govern-

ing the operation of the Christmas Fund. Owing to the fact that almost all the Clergy are now covered by the Church Pension Fund, and soon all will be, the Christmas Fund will soon be in receipt of income in excess of the amount necessary to care for the beneficiaries on its list. Under the old Canon the Trustees were restricted to annual grants of not more than \$500 to infirm Clergymen entitled to seats in the Convention, or to the widows and orphans of Clergymen who, at the time of their death were so entitled. These provisions were wise when all the income was needed to care for men permanently retired or disabled. But there was no provision in our Fund, nor is there in the Church Pension Fund, for the relief of Clergymen suffering temporary disablement by accident or illness. By action of the Convention last year almost all restrictions upon the Trustees in administering the Fund have been removed, and it will soon be in their power, when the income is no longer needed for retired Clergymen, to make this Fund a real Accident and Health Insurance Fund for the Clergy, and enable them to greatly relieve the anxiety of many a hard-working Priest upon whom some disaster has fallen. The results of that "Canon tinkering" will be spread over many years to come, and will take the form of unostentatious works of mercy.

A slight further change will be recommended this year. As the Canon stands, only Clergymen and their widows and orphans can be helped. It not infrequently happens that a Clergyman lives with his mother, or sister, who is left dependent by his death. The proposed change will enable the Trustees to help any "dependent" of a deceased Clergyman.

THE MOTION TO LAY ON THE TABLE

For a number of years the writer has been somewhat disturbed at the inconsiderate use of the above motion in our Conventions. He believes that generally those who use it do not appreciate its harshness. It may be well to quote what is said of it in "Roberts' Rules of Order":

SPECIAL NOTICE TO ALL OUR READERS

The 1927 Diocesan Convention will open in Holy Trinity Church on Tuesday, May 3.

Following the usual practice the next issue of "The Church News" will not go to press until after the Convention completes its work.

Therefore do not look for your next number of "The Church News" until after the Convention. It will be a Convention Number.

If your subscription expires with this number, don't fail to renew it at once.

"It is undebatable, and requires only a majority vote, notwithstanding that if the question be not taken from the table later it is suppressed. These are dangerous privileges which are given to no other motion whose adoption would result in final action on a main question. There is a great temptation to make an improper use of them, and lay questions on the table for the purpose of instantly suppressing them by a majority vote, instead of using the motion for 'the previous question,' the legitimate one to bring the assembly to an immediate vote, but which requires a two-thirds vote. The fundamental principles of parliamentary law requires a two-thirds vote on every motion that suppresses a main question for the session without free debate. The motion to lay on the table, requiring only a majority vote and being undebatable, is in direct conflict with these principles, if used to suppress a question."

Over a course of years the writer remembers occasions when very real, although probably unintentional discourtesies have been committed by the use of this motion. Just because a member—or even a majority of the members—is opposed to or not interested in some motion is no excuse for slapping the face of anyone interested in it by moving that he be not allowed to say another word in its favor. Often the maker of some motion may feel confident that, if he had been allowed to explain its purpose even the man who made the motion to shut him up would have been won over, but the motion to lay on the table shuts his mouth. Years ago a committee was appointed to report on Proportionate Representation, and they went to a great deal of work, and made a very interesting report. But before there had been any discussion, the matter was laid on the table. It was a brutal discourtesy, and justly resented by the members of the committee.

Besides, as we found last year, the motion settles nothing. A project laid on the table may be taken from the table at any time; perhaps just before adjournment, when its opponents have left and its friends taken care to remain. There are two other motions which should almost always be used instead, and which would be much more fair and conclusive.

One may move to "Postpone Indefinitely." That requires only a majority vote, but it is open to debate on the main question. If adopted, it would, under our rules, end the discussion of the matter for that Convention, unless two-thirds consent to take it up again. And such action does not express the mind of the Convention on the main question. If we had adopted that course last year on the Prohibition resolution it would have been more edifying than what we did do, which was to lay on the table, take off the table, and pass by a majority of one vote! Another course to pursue when it is felt that enough time has been spent on some motion is to move "the Previous Question." This is not debatable, but it requires a two-thirds vote. One could not well object to being suppressed if two-thirds of the Convention do not want to hear any more.

If the motion to lay on the table continues to be used in our Convention it would be well to bring it within our rule of order which provides that when the question is upon the passage of a debatable motion, etc., the mover thereof shall be allowed five minutes' time in which to close the debate. It would not hurt us, when a motion is made to lay on the table, to allow the mover of the original motion that much time to present reasons why it should not be laid on the table, and it would be a Christian courtesy, and prevent some hurt feelings.

THE INVESTIGATING COMMITTEE.

The last Convention, in its wisdom, adopted a resolution calling for the appointment of a committee of five Clergymen and five Laymen to examine the present Constitution and operation of the Executive Council and the Executive Office and report its findings and recommendations to the next Annual Convention. The Bishop subsequently appointed on that Committee the Reverend Messrs. Caley, Eder, Grammer, Jefferys and Ransome, and Messrs. Bendere, Bonsall, Catherwood, Davis and White, the Bishop being ex-officio chairman. With such a Committee investigating and reporting, one of the most interesting and important matters coming before the Convention will doubtless be its findings and recommendations, which it is hoped will be in the hands of the members of the Convention before the meeting.

THE EXECUTIVE OFFICE

The functions and workings of the Executive Council are fairly well known to all informed Church people of the Diocese. But probably comparatively few are aware of the magnitude and variety of the work done in the Executive Office. In another place in this issue of

THE CHURCH NEWS will be found a summary of the same.

Insofar as the work of the Missions and Institutions of the Diocese depend upon regular financial nourishment they obtain it through the Executive Office, into which the money comes and through which it is distributed. The last ten years have seen great changes in this connection. Formerly there were many different treasurers to whom remittances had to be made, and Accounting Wardens had to keep quite a list of addresses. Diocesan Assessments were sent to a Treasurer in Philadelphia, contributions to Diocesan Missions were sent to as many treasurers as there were Convocations, and to the treasurer of our Diocesan Board of Missions, and contributions for General Missions were sent to New York, when Accounting Wardens got good and ready, which was often many months after they had received them, and sometimes, it is said, not at all, some Accounting Wardens having many Parish bills to pay and peculiar ideas about their responsibilities. Now, an Accounting Warden may write one check, and, by means of the "laundry list" furnished by the Executive Office, indicate on it the several funds or accounts to which the money is to be credited, and send it to the Office. Not only does this system tend to keep the Wardens remitting money more regularly than they used to, but it also concentrates all the clerical and accounting work in a few hands and relieves the office of the Treasurer of the National Council of an immense amount of work which formerly had to be done there.

Then, of course, the Church House, with its great number and variety of meetings, is managed through the Executive Office, and a way found to accommodate and assist any person or persons who have some work to do for the Church. It will be strange indeed if the Committee cannot find anything to recommend by way of criticism or improvement, but due credit should be given to those responsible for the setting up and smooth working of this important machinery.

In conclusion, the writer desires to express appreciation of the faithfulness of those many Clerical and Lay members of the Convention who sit for many hours hearing other men talk, and generally perform their duties, however dull the whole affair may seem to them. May they enjoy the lunches and the chance to meet and talk with other members.

Two Chinese doctors, alumni of St. John's University, Shanghai, have founded four scholarships in the College, worth \$100 apiece, in memory of their father.

A "MOVIE TRIP" TO ALASKA

Bishop Rowe, who visited the Domestic Committee recently, took us in his talk on a "movie trip" to some of the Alaskan stations. From Nome, standing solitary in the Northwest, where he gave a description of the building of the Church there, living in tents while the building went on, he rushed to Ketchikan, one of the Southern settlements, a great fishing center and with many Norwegians among the inhabitants.

Our hospital, which did for a time effective work, until supplanted by a larger one built by the Roman Catholics, has been moved to Wrangell, a town north of Ketchikan. We now rushed north again to Fairbanks, where Mr. Betticher will always be remembered. Our Church is well established here, and there is also a beautiful library given by Mr. George C. Thomas, of Philadelphia.

Bishop Rowe spoke, in passing, of the hard and well-won fight with those who had established canneries, cutting off the supply of fish from the natives. He said it was a royal victory to have won.

We next went to Juneau, the capital, where we have Holy Trinity Cathedral. All work among the white people in Alaska is more or less in a pioneer state. We then went to Sitka, which the Bishop described as a most beautiful place. Presbyterian work is strong here, although Mrs. Mollineaux is doing a very fine work among our girls. Now we went Northwest to Cordova, where the Bishop told us of the famous "Red Dragon" (a sort of civic center). From here to Valdez, where the Rev. Jules Prevost first started the work. The Bishop is building a Church in Ketchikan for the Metlakhatlan Indians, who have increased to such an extent in numbers on Annette Island, where they were so well cared for by Mr. Duncan, of the English Church, that many have come to Ketchikan in order to make a living, and Bishop Rowe has the land and is trying to collect the money to pay for the wooden building that will be theirs. The Bishop spoke of Seward, situated on Resurrection Bay. Our Church there has a beautiful painting of the Resurrection and tourists always stop there to see it.

BISHOP ROWE AT EMANUEL CHURCH, HOLMESBURG

A congregation, representing many Churches in the Convocation of Germantown, filled Emmanuel Church, Holmesburg, on Thursday afternoon, March 10, and heard a thrilling account of the Church's work in Alaska from Bishop Rowe, who has completed thirty-one years there as its Bishop.

The short service was said by the Rev. Sydney Goodman, brother of Arch-

deacon F. W. Goodman, who is working under Bishop Rowe as Archdeacon of Arctic Alaska, with headquarters at Point Hope.

During his address the Bishop made frequent references to Archdeacon Goodman's labors among the Esquimaux. He has translated much of the Prayer Book unto the native language and has built and equipped a hospital at Point Hope. The need of a medical man to take charge of this part of the work was stressed by the Bishop.

The offering was taken by four of the Clergy present and will be given by the Bishop to Archdeacon Goodman's work.

This is perhaps the most successful Missionary meeting ever held in this old Parish and was an evidence of what can be accomplished by the Woman's Auxiliary of this and the neighboring Parishes.

THE NATIONAL CRUSADERS RECRUITED FROM HERE

Our Diocese is missionary in spirit, as is shown by the large number of National Crusaders recruited from our Parishes. Seven of the Clergy, three laymen and one Churchwoman were called to service by Bishop Darst, Chairman of the National Commission on Evangelism, and assigned to other Dioceses. These were: Mr. Edward H. Bonsall, Rector's Warden, St. Matthew's Parish, to Diocese of Florida; Rev. Charles E. Eder, Rector, Grace's Church, Mount Airy, to Diocese of Albany; Rev. Nathanael B. Groton, Rector, St. Thomas', Whitmarsh, to Diocese of Easton; Rev. John R. Hart, Jr., Chaplain, Student Work, University of Pennsylvania, to Diocese of North Carolina, and also a tour of colleges; Rev. H. Cresson McHenry, Rector, St. John the Evangelist, South Phila., to Diocese of Missouri; Rev. John Mockridge, Rector, St. James, Phila., to Diocese of New Jersey; Mrs. C. R. Pancoast, St. Peter's, Germantown, and First Vice-President of the Pennsylvania Branch of the Woman's Auxiliary, to Diocese of Harrisburg; Mr. George H. Randall, Church of the Holy Trinity, Phila., to Diocese of Long Island; Mr. G. Frank Shelby, Grace Church, Mount Airy, to Diocese of Erie; Rev. Floyd W. Tomkins, Rector, Church of the Holy Trinity, to Diocese of Bethlehem, and later to Diocese of New Jersey; the Rev. C. E. Tuke, Rector, St. John's, Lansdowne, to Diocese of Western New York.

All these eleven Crusaders report a cordial reception and welcome in the several Dioceses to which they were assigned, and hearty appreciation of their messages.

One of our highest privileges of manhood is the privilege of not touching what may harm us.—*H. Clay Trumbull.*

ST. STEPHEN'S, WISSAHICKON, HOLDS PAROCHIAL MISSION

Good attendance at each service and a splendid response to the efforts of the Missioner made the recent Mission at St. Stephen's, Wissahickon, a complete success as a follow-up of the Bishop's Crusade Epiphany Mission. The Rector, the Rev. George S. McKinley, expresses himself as being thoroughly pleased with the results. Notable among these was the securing of a number of additional workers for the Parish, included among whom were a number of new people.

The Mission was held from Sunday, March 6, to Friday night, March 11, inclusive. The Rev. H. Cresson McHenry, General Secretary of the City Mission and Rector of the Church of St. John the Evangelist, South Philadelphia, conducted the Mission.

In preparation for the Mission a complete canvass of the families of the Parish was made by a committee comprising representatives of all the Parish organizations, including the Vestry, under the Rector's leadership. The committee also started a community canvass, which is to be continued as a special part of the continuation work of the Mission. As a direct result of the preparatory work large congregations were present at the opening services of the Mission and this attendance was sustained throughout the period.

In place of using the Bishop's Crusade dedication and re-dedication cards, the Missioner had sheets of paper distributed among the people. These had twenty blank spaces, numbered from 1 to 20. The Missioner read a list of twenty questions, inviting the people to write "Yes" or "No" in the blank spaces of the sheets in their hands, and to sign the sheets with their names and addresses. The questions were answered by almost every one.

In addition to covering such questions as to whether the signer was baptized, confirmed, etc., the Missioner in his questions opened the way for any one who desired to consult with the Missioner or Rector on any doubts they might have or who desired a personal interview about their spiritual state. Opportunity also was given to designated friends or loved ones for whom the Church's prayers were desired, and also if the signers desired the Rector to visit any of their friends or loved ones.

ST. LUKE'S, KENSINGTON. COMPLETES WEEK'S MISSION

In the "Mission," conducted by the Rev. Llewellyn N. Caley, D.D., in St. Luke's, Kensington, February 13 to 20, the Parish and its friends were made to feel the real significance of The Bishop's Crusade. The weather, although incle-

ment, was little hindrance to those who were swayed by the deep spirituality and devotion of the Missioner. With a dignified tread the services and Instructions moved onward and upward each day, and a mighty upheaval for real individual reconsecration was felt and acknowledged.

Dr. Caley's Instructions on Some Aspects of the Christian Life assured the hearers that no mistake had been made in the choice of the Instructor. The daily stories to the children found them eager to return and St. Luke's parishioners will never forget the night Mission services and sermons. We were made to live in the immediate presence of the Master and to walk with Him for these eight days. Frequent Communion services were made and daily intercessions were offered up.

Many hearts were gladdened, and the doctor must know that all are grateful to him for his labor of love which made the Parochial Mission in St. Luke's the crowning success it was.

EPIPHANY, GERMANTOWN, TO CELEBRATE

The Twenty-fifth Anniversary of the incorporation of the Parish of The Church of The Epiphany, Lincoln Drive and Carpenter Lane, Germantown (the Rev. J. Wesley Twelves, Rector), occurs April 14, 1927, which event will be celebrated Tuesday evening in Easter Week, April 19th, when the present members and friends will meet the Bishop of the Diocese and former Rectors, and to which all those who have at any time been connected with The Epiphany are cordially invited.

Sunday afternoon, April 24, a service of thanksgiving will be held, at which time there will be a special preacher, and when the choir will render musical selections appropriate to the occasion.

A history of the Parish, with early pictures of interest, is being compiled and will be available in the near future.

The residence at 441 Carpenter Lane housed the first service on October 9, 1898, the present Church having been built in 1901, and considerably enlarged during the summer of 1907.

HISTORICAL SOCIETY TO MEET APRIL 25TH

The quarterly meeting of the Church Historical Society will be held in the Assembly Room of the Church House on Monday, April 25th, at 4 P. M. Mr. Charles P. Keith, a member of the Executive Board of the Society, will read a paper.

The quality of the service is the measure of the result. It is not length of service, but intensity, sincerity, enthusiasm that tells.

ST. NATHANAEL'S HAS THIRTIETH ANNIVERSARY

The eight days from Sunday, February 20 to Sunday, February 27, inclusive, were devoted to celebration of the Thirtieth Anniversary of St. Nathanael's, Allegheny Avenue and E Street, by the people of the Parish. The Rev. George R. Miller, who on the first Sunday in March completed the twenty-fourth year of his incumbency at St. Nathanael's, was the preacher at the morning service on Sunday, February 20, the opening of the eight days' anniversary, and at night the Rev. Joseph Manuel, now Chaplain of the Episcopal Hospital, who had charge of St. Nathanael's when Mr. Miller came, was the preacher.

On the evening of Washington's Birthday there was a men's dinner. Mr. William Moore, the first Lay Reader and Sunday School Superintendent, and the Rev. J. F. Weinman, who was in charge of the work several years before Mr. Miller, were the speakers. In speaking of Mr. Miller's work at St. Nathanael's, Mr. Weinman said, "If you would see his monument look about you," having reference to the splendid Church in which the congregation worships. Thursday night there was a Women's Dinner, at which the Rev. Francis M. Taitt, Dean of the Chester Convocation, was the speaker. Members of the Woman's Auxiliary and the Girls' Friendly Society surprised Mr. Miller by presenting him with a basket of beautiful flowers.

The Anniversary closing service on Sunday night was observed by an outstanding musical service.

During the anniversary Mr. Miller spoke of the splendid example of devotion and unselfish interest of Miss Anne Buchanan, who was then confined to her home by illness and asked that prayers be said for her. From the beginning of St. Nathanael's, Miss Buchanan has been a teacher and an active worker there and for years Mr. Miller said she has conducted one of the largest Mother's Meetings in the Diocese. Miss Buchanan is a niece of the late President of the United States, James Buchanan. Her father was a clergyman of the Church and her unabated interest in church work began when she was in her teens.

TRANSFIGURATION CHAPEL HAS FIFTH ANNIVERSARY

On March 11, a significant dinner was given at the Chapel of the Transfiguration of the University of Pennsylvania, commemorating the Fifth Anniversary of the students taking charge of the Chapel, and for the additional purpose of getting the various workers now carrying on the Church and Social

Service work better acquainted with each other.

In 1921 the Rev. John R. Hart, Jr., who had been for a number of years connecting the students with the Church of the Saviour and St. Mary's Parish, along with his activities in the University Christian Association, took over the old Church of the Transfiguration, Thirty-fourth Street and Woodland Avenue, and began the evolutionary process of converting it into a University Chapel.

The following year its entire management was placed in the hands of a Student Vestry, an innovation in College religious work.

The next year the first floor of the building was formed into a Social Service Settlement House, with the title, "Campus Community Centre," for the welfare of the people of the community and a training school in social work for University students. Since that time the joint program of Church and Social Service work has been carried on in a most comprehensive manner, and many contributory organizations have been started to perfect the whole scheme. Some of the ideals which Mr. Hart and his assistants have had in mind are being held for future development in the interest of efficiency.

At the anniversary dinner on March 11 there were gathered together representatives of the Student Vestry and their Advisory Board, whose chairman is Arnold Mason, member of the crew; the Diocesan Committee of Laymen, under the leadership of Mr. William A. Lippincott, Jr.; the Social Service Workers, whose student chairman is Charles S. Bentley, president of the University Christian Association, under the direction of Mrs. Charles Hall, the director of the Community Centre; the Choir, with George Foster Sanford, Jr., baseball and football player, as chairman; the Brotherhood of St. Andrew, directed by William E. McGowen, of St. Thomas', New York; the Altar Guild, with Miss Dorothy Drake and Miss Naomi Colmery, prominent leaders among the women students, as the joint chairmen; the Board of Directors of the Christian Association, headed by Mr. Benj. West Frazier; the University Service Club, whose presiding officer has been Mrs. Percy Stockman, with Mrs. Albert H. Lucas, recently elected; the International Forum Committee, sponsored by Mrs. John W. Frazier, with James Spigler, student chairman, and the Committee of Chaperones, represented by Mrs. Walter Fricke and Miss Mary Search.

Reports and suggestions from all these bodies show 130 people included in the working force and directing bodies at the Chapel. The necessity of undergraduate life working in co-oper-

ation with older people has been established.

An appreciation of the help given by the Trustees of the Diocese was expressed because of the beautifying of the church proper and the necessary repair of the building which resulted. It was the wish of all that the building be further repaired and beautified and made more attractive, both on the exterior and interior.

Mr. Hart recalled the words of Bishop Rhinelander, who said that "each year should mark progress but not all could be undertaken or accomplished at once," and he was specially grateful for the unusual interest and personal consideration which has been given the project by Bishop Garland.

The meeting was most enthusiastic, with sufficient constructive criticism to guarantee the greater and better program for our Church life at the University.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

CHURCH HYMNALS

The Exchange has been offered a number of Church hymnals by a Parish which has equipped itself with the new hymnals. They are without music and in fine condition.

Several of our smaller Diocesan Missions are in need of hymnals with music for choirs they are organizing.

CHOIR VESTMENTS

One of our Diocesan Missions organizing a choir asks if any Parish can donate a few cassocks or cottas.

PROCESSIONAL CROSS

Request has been made for a Processional Cross in Oceanside, Cal. Address Mr. Gilbertson, 6838 Woodland Avenue, West Phila.

PEWS OR BENCHES

One of our Diocesan Missions asks for a dozen of either.

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A REMARKABLE RECORD

On Sunday, March 6th, the Reverend John A. Goodfellow celebrated the fifty-fifth anniversary of his rectorship of the Church of the Good Shepherd, on East Cumberland Street. Many of his old parishioners returned, the Bishop and some of the clergy of the Diocese were present, and a large congregation united to do him honor, testifying to their appreciation of his services, not only by words but by a gift of money and a beautiful book of remembrance.

This is one of the most notable records of service in the annals of the Church in America. For almost two generations this devoted Parish priest has gone in and out among his flock, a true pastor, teaching and exhorting and admonishing, ministering to thousands that were sick, burying 2100 of the dead, comforting the bereaved. He has baptized 2750 persons and joined 1930 men and women in holy matrimony. In a section of the city where a clergyman has many more contacts with his people than in more financially-favored localities, where their simpler ways, less adequate social resources and greater needs make them turn to their Rector more frequently for advice and comfort, Mr. Goodfellow is a real father to his people, sharing their joys and bearing their sorrows. THE CHURCH NEWS congratulates him on his anniversary, and his Parish on having him so long, and begs permission to apply to him Oliver Goldsmith's beautiful description of his own father's relation to his parishioners:

"E'en children followed with endearing wile
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven."

EXIT ASCETICISM

The astonishing increase in the number of restaurants in our cities is an interesting indication of an

unforeseen change in the prandial habits of the American people. Most eating is now done not in solitary state nor in the family dining room, but in public places, with the result that it is much easier to see how and what people eat than ever before. It would be profitable, perhaps, to speculate upon the beneficial effect that this change has had upon the table manners of the average citizen of the republic, but we are concerned more with what it reveals of the relation of eating to religious observances.

Our unofficial observer, sitting in various restaurants during Lent, has officially reported that the season of fasting does not seem to make any appreciable difference in the quantity of food consumed; and that if there is any asceticism in American cities it is so secretly practiced as to elude observation. Except for men like the famous Cardinal, whose asceticism was merely the abstemiousness of "a prudent man with a bad digestion," and some elephantine ladies who aspire to be wandlike nymphs, apparently no one practices fasting in eating. He observed many who changed from land to sea food on Fridays—a helpful custom, because the mere change of diet reminded them of the death of Christ upon the cross—but even they did not diminish aught of the quantity which they consumed, which was the ancient idea of fasting.

Evidently the ancient Catholic and Medieval ideal of asceticism, revived for a while in modern days by the Puritans, no longer appeals to men. Gone are the days of early Christianity, of which Gibbon could say that millions of men and women, in a population that was likely less than that of America today, were practicing the severest austerities that morbid minds could conceive. No more do saints, even Celtic saints, keep pebbles in their mouth all through Lent to prevent them from eating too much or too comfortably. We doubt whether even the most holy among us would have the self-control to say 12 prayers and 12 psalms as a grace before we began to eat as St. Anthony is said to have done, much less look at the food and order it taken away because the look sometimes sufficed for his supper. No one in our day agrees with St. Francis of Assisi in despising and deriding the body by calling it "Brother Ass." We rather agree with Browning when he declares that "flesh helps spirit," and we even worship the body as a sort of college cult. Modern America is like ancient Greece, but without Greece's stoicism.

Whether for good or for ill, we have witnessed the exit of asceticism, the asceticism that was common to early Christianity, medieval Catholicism and Puritan Protestantism.

THE BETTER COUNTRY

The thoughts that revolve in our minds on Easter Day, however varied, have a common center in the idea of immortality. We cannot celebrate the resurrection of Christ without fortifying the hope of our own victory over death; nor hear Him saying to Mary,

"Why weepest thou," without being comforted for those for whom we weep; nor read of His appearance to the Apostles, without speculating about the nature of the risen life and the heavenly country, the better country.

We all have a stake in the better country because we have made an investment there. The price some paid was perhaps a crushing one. It was the very life of one we loved, given up with heavy hearts and reluctant hands; perhaps wrenched from us rebelling and protesting. But whether willingly or unwillingly, we have a stake in the land; we have an interest there; we have a holding. And having made the investment, we have faith to believe we will one day enter into full and permanent possession, there to be reunited with those who have already gone on before.

The poet Wordsworth once met a little girl eight years of age whom he asked how many sisters and brothers she had. She replied that there were seven children in the family: two at sea, two living in a village called Conway, two buried in the churchyard, and herself. "But," said the poet, "if two lie in their graves there are only five of you." "No," she insisted, "we are seven." In vain the poet tried to convince her by changing his words, and saying, "Two are in heaven. That leaves only five." It was useless.

"'Twas throwing words away: for still
The little maid would have her will,
And said, 'Nay, we are seven.'"

And, of course, she was right. Death does not destroy a family: the two in the graveyard were as much members of it as the two who had gone to sea. This is the Easter message to those of us who have loved and lost. We are not interested alone in the fact that through the Resurrection of Christ immortality has been assured. We are not alone concerned with our own survival after death. We don't want to survive unless others survive with us. We are concerned chiefly about *reunion*. That is the reason the significance of Easter grows deeper with every year of one's life. It cannot mean so much to a child as to one who longs for "the touch of a vanished hand or the sound of a voice that is still." The Crucifixion showed men how much God loved them; that He loved to the uttermost. But the Resurrection showed them that this Spirit of Love is also the Spirit of Power, the power that can overcome death and restore friend to friend.

"I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

"The Father's house is mansioned fair
Beyond my vision dim;
All souls are His, and here or there
Are living unto Him."

What Is Social Service? III.

BY CLINTON ROGERS WOODRUFF

This is the third and concluding article in this series by Mr. Woodruff.—Ed.

Perhaps the best way of defining social service would be to describe what is being done under this heading. That would involve an enormous task, however, and would take us far afield and perhaps involve one in a controversy. For there are many things done in the name of Christian social service that some of us feel is anti-social and certainly lacking in the essential elements of Christianity.

For the present I am not going to enumerate those activities which I consider as coming under the latter heads—as I always prefer to proceed along constructive and appreciative, rather than along destructive and critical lines, not that I do not believe in criticism, far from it. It is highly essential. Just as occasionally drastic medicines must be prescribed—but heaven help the person who depends on medicine and overlooks the fundamental principles of sane and healthy living.

There are also times when surgery is needful alike for the body personal and the body politic. Work like that carried

on by the Metropolitan Life Insurance Company is far more important. It aims at prevention and construction. So the social service commission that seeks to build up the community on sound Christianity, while it may not attract the head lines that a denunciatory commission may, in the long run it will do much more good.

I confess a deep sympathy with the view expressed by a former chairman of the Massachusetts Social Service Committee who said in a letter "my private opinion is perhaps not worth very much, but after serving three years on the committee I am convinced that if every bishop, priest and deacon of our Church was on his job, there would be no need for any such department, as it is all included in the every-day work for the clergy who should be in touch with the affairs of the community where they are appointed to serve."

At the same time we must realize that we are living in an age of specialization and that there must be special training to meet the special and complex needs of modern life. This situation has been notably emphasized by the Council for Social Service of the Canadian Church. For instance, in a striking leaflet on

"Helping People to Help Themselves" written from a definitely Christian outlook by one (Canon C. W. Vernon) who believes most firmly that the Church has a social mission, that personal religion and social work must go hand in hand, that the Church in its social ministry must avail itself of the approved results of modern social service, and that social service without a religious background, a religious motive and a religious objective is doomed to ultimate failure. Social service," the Canon declares, "needs the Church just as truly as the Church must practice social service." He then proceeds to define social service as "the science and art of human fellowship," "the gospel in action," "applied Christianity."

In the Canon's view social service falls into four main subdivisions: Social case work, social group work, social research and social reform. These four he maintains are interrelated and interdependent. While social workers will naturally tend to specialize more and more in one of these branches, none of them can afford to neglect the acquisition of, at least, a working knowledge of the ideals, aims and methods of the other

branches, or to forget the relationship of one group to all the others.

Social case work, he declares, is the foundation on which all the other branches are based. It is concerned with social welfare work for individuals, dealt with one by one or within that intimate, oldest and most important human group, the family, which it is a pleasure to note is coming in for more emphasis than was the case some time ago.

Social group work, though it must never be forgotten that each individual has a distinct personality of his or her own, deals in the main with each individual as one of a group—a men's club, a mothers' union, a Sunday School class, a troupe of Boy Scouts or Girl Guides, the inmates of an institution for the care of children, the underprivileged, the dependent, the aged, a district ministered to by a settlement, a local community, whether urban or rural. It recognizes the fact that the corporate life as well as the individual needs the ministry of social service.

Social research he defines as the collection, correlation, analysis and reinterpretation for use in social case work

and social group work known facts and phenomena; to build up a social science and to supply scientific knowledge thus acquired for those who by the method of social reform seek to render easier the difficult tasks of the social case worker and the social group worker. It may be compared to the work of the chemical engineer or other scientific specialist in the modern industrial plant.

It is essential in these days of multiplying and expanding social problems that the intelligent Churchman—be he priest or layman—should keep himself informed. Informed as to the fact, as to their meaning and implication. Informed as to their significance and development. Publishers, American and English, are helping us to this end through an ever-increasing series of books, brochures, reports and pamphlets. In passing, may I say that those who desire to evaluate some of the modern movements at or near their true value will find Franklin H. Giddings' *The Scientific Study of Human Society* (published by the University of North Carolina Press) especially helpful. A true and complete description if anything must include measurements of it and

this book is designed to afford the necessary yard stick.

Social reform, the fourth sub-division, the Canon says is the search by education, propaganda and legislation to improve social conditions generally. "The social reformer must be imbued with the vision of things as they ought to be and on fire with burning zeal to translate the vision of the New Heaven and Earth, the New City, the New Countryside, the New Social Order into a glorious reality. The great danger of Social Reform always lies in the tendency to forget the uselessness of zeal without knowledge, and to imagine that there is any other way to the ideal social order than through knowledge based on the observed facts of social case work and social group work and the approved and carefully arrived at results of social research. The social reformer must be a man of enthusiasm and of action, but he must also be a man of sane knowledge and critical judgment."

This is a fairly comprehensive view of the social service field, but there is still more to be said and described.

SCHEDULE OF NOONDAY LENTEN SERVICES

1695—CHRIST CHURCH—1927

Second Street, above Market
At 12.30 o'clock, closing at 12.55
precisely

April 1—Rev. William B. Lusk, Connecticut.

April 2—Rev. John R. McGrory, St. Bartholomew's Church.

April 4-6—Rev. John H. Chapman, Greenwich, Conn.

April 7-8—Rev. Royden K. Yerkes, Ph.D., Philadelphia Divinity School.

April 9—Rev. Duane Wevill, Newark, N. J.

April 11-12—Rev. Francis M. Taitt, S.T.D., Chester, Pa.

April 13-14—Rev. Percy R. Stockman, Seamen's Institute.

April 15-16—Rev. Louis C. Washburn, S.T.D., Rector.

Easter Day—Rt. Rev. Thomas J. Garland, D.D., will administer Confirmation.

BROTHERHOOD OF ST. ANDREW

Garrick Theatre, Juniper and
Chestnut, Phila., 12.30 daily

April 2—Rev. Richard H. Gurley, Rector St. Martin's Church, Radnor.

April 4-8—Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 9—Rev. John Doyle, Rector St. Phillip's Church, West Phila.

April 11-15—Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 16—Rev. Stanley R. West, Chaplain of Brotherhood and Rector Calvary Church, Conshohocken.

ST. STEPHEN'S CHURCH Tenth Street above Chestnut, Phila., 12.30 daily

April 2—Rev. Joseph Manuel, Chaplain Episcopal Hospital, Phila.

April 4-8—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 9—Rev. John L. Hady, Rector St. Paul's Church, Doylestown, Pa.

April 11-12—Rev. Joseph Fort Newton, D.D., Rector St. Paul's Church, Overbrook.

April 13—Rt. Rev. Frank DuMoulin, D.D., Rector Church of the Saviour, West Phila.

April 14—Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's.

April 15, Good Friday—Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's.

April 16—Rev. Robert O. Kevin, Assistant, St. Stephen's.

TO PRESENT SEAMEN'S INSTITUTE WORK UP-STATE

The Seamen's Church Institute has received much encouragement in the organization of a State Council to present its work to the various communities throughout the state. Up to March 1st the organization of this State Council includes the following representative names:

Ex-officio, Alexander Van Rensselaer, President; Alba B. Johnson, Vice-

President and Chairman Executive Committee.

And the following:

Hon. Vance C. McCormick, Harrisburg; Hon. Joseph Buffington, W. L. Mellon and H. C. McEldowney, Pittsburgh; Joseph N. Pew, Chester; John H. Brooks, Scranton.

ACCOUNTING WARDENS! CO-OPERATION, PLEASE!

The 1926 meeting of the Diocesan Convention adopted, among other recommendations, the following:

"That all Missionary moneys collected by the Parishes be remitted to the Treasurer's office for the month in which they are collected, at a date not later than the fourth of the succeeding month."

Noncompliance with this on the part of many is producing a situation to which, it is believed, no Parish desires to be a contributing factor.

The Treasurer's books show that 135 Parishes and Mission Treasurers have made no remittances for January and February.

The Diocese itself has been required to borrow \$13,937 to meet its various requirements, on which interest charges are accumulating.

During January and February the Diocesan Treasurer was only able to send \$18,888.45 to the National Council out of \$250,000 promised by the Diocese for 1927.

Plans for National Commemoration of Golden Anniversary of Lenten Offering Here in June Are Rapidly Advancing

By ELIZABETH P. FRAZIER

The children of the Church are filling their mite boxes this Lent as they have never done before. Why, does some one inquire?

Because it is their way of ever going forward in their work of helping to spread the Gospel, and for the very special and additional reason this is the Golden Anniversary Year of the Children's Lenten Offering for Missions. In forty-nine years these children of the Church through their little mite boxes have raised for Missions a total of \$6,500,000.

Today upwards of 500,000 children of our Church Schools in all Dioceses and Missionary Districts of the Church are bending their efforts to signalize the Golden Anniversary of the Lenten Offering with the largest gift ever raised for Missions by them in any year.

The eyes of the whole Church today are centering on the Diocese of Pennsylvania. Acting upon the recommendation of the 1926 Convention of our Diocese that the Fiftieth Anniversary Year of the Lenten Offering should be fittingly commemorated, the National Council is to join with the Diocese of Pennsylvania in a great National Commemoration to be held in Philadelphia on Sunday, June 5.

In order to provide the accommodations that will be necessary for this outstanding gathering of representatives of the whole Church, and at which the Presentation Service of the Lenten Offering for the whole Church will take

place, the Academy of Music, Broad and Locust Streets, has been engaged for Sunday, June 5.

As the Diocese of Pennsylvania will be the host, our own committee in charge of the Presentation of the Lenten Offering of our Church Schools, and the committee appointed by our Diocesan Convention to take charge of the Anniversary, are busily engaged in maturing plans for the Academy of Music gathering.

As these plans are formulated and determined upon information will be sent to all our Parishes and Missions. As this issue of THE CHURCH NEWS was going to press a joint meeting of our Diocesan Committee's representatives and the representatives of the National Council was being held in New York to complete plans for the Presentation Service in June.

The Presiding Bishop of the Church, with other Bishops from many of the Dioceses and Missionary Districts, together with many visiting Clergy and Missionaries, will be here to represent the General Church. Announcement has been made that delegations of children and teachers from Church Schools in nearby Dioceses are planning also to be present.

What an inspiring missionary service it will be! Fortunate are those who can be there! And when one thinks how it all came about. Lent has always been a time set apart for self-examination and self-discipline, a time for re-

spiritualization. In 1877 a little group of children attending the Church School of St. John's, in what is known as Cynwyd but in 1877 was called Lower Merion, led by their Superintendent, Mr. John Marston, were taught this, too, but they were led one step further.

They were led to want to make some offering that should be of their very own and gave it to show others the Way. Here started our Children's Lenten Offering for Missions. On Easter Day of 1877, these children of St. John's Presented the first Offering, \$200. One Church after another took it up as that great missionary layman of our Diocese, Mr. George C. Thomas, of Holy Apostles Church, and who was also Treasurer of the National Board of Missions, after conferring with Mr. Marston, extended the missionary movement and gave it the impetus which today makes it standing out as the greatest children's missionary movement in the history of the Church.

Now in every one of the Church Schools the little mite box is doing its missionary service, whether it be in China, Japan, or Philadelphia. Oh, if they could only talk, some of them as they are Presented at Easter! What stories filled with love and self-sacrifice they could tell. Because of the importance and love felt for those little boxes and all that they mean we are commemorating the fifty years past, and reconsecrating them to a greater service in the years to come.

YOUNG PEOPLE'S FELLOWSHIP

The devotional evening, or short retreat, held by the Diocesan Young People's Fellowship the last Saturday before Lent, was participated in by 25 men and 41 girls from 15 Parishes; and the general feeling was that the experiment had succeeded and should be made an annual event. To perhaps nine out of ten it was a new experience to be quiet from five to nine, except for hymns and prayers; and to pass periods of entire silence between addresses. During supper someone read aloud.

Rev. James O. S. Huntington, Superior of the Order of the Holy Cross, conducted the retreat for girls at St. Jude and the Nativity, and the Rev. Royden K. Yerkes led the young men at St. James the Less.

Scholarships at summer conferences will be awarded from the balance of over \$100 left after the dance held by the Diocesan Fellowship at the Parish

House of the Chapel of the Mediator, February 21. About 500 attended, including many of the clergy and their families, and the committee, especially Chairman Raymond C. Moore and Secretary Joseph Baile, have been given a vote of thanks by the Council.

The following, long in use at Calvary, Germantown, has been adopted as the Diocesan Fellowship prayer:

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen.

The hymn, "Father, We Come With Youth and Vigor Pressing," has been adopted as the National Fellowship hymn, according to a report from Mrs. Kercheval E. Smith, of Baltimore, Provincial Delegate to the National Commission on Young People. The words,

together with a prayer written by Presiding Bishop Murray, are available from Miss Clarice Lambright, 1006 Temple Building, Rochester, N. Y., one cent a copy.

A number of designs have been submitted for a Diocesan Fellowship emblem, but no decision reached.

The Provincial Convention will be held in Pittsburgh May 13, 14 and 15. Elliot S. Dallas, of this Diocese, is President.

The corporate communion of the young people of the Diocese will be held the last Sunday in June, at 8 A. M., at St. Simeon's, Ninth Street and Lehigh Avenue.

A NEAR RIOT

He: "Did you go to church today?"

She: "Yes, it was out very early."

He: "What was the trouble?"

She: "Someone blew an auto horn outside, and the male quartet was all that was left."

BIBLE READING AND FAMILY PRAYER

These two objectives of the Bishops' Crusade are of very great importance in any plans for giving permanence to the results of the Crusade. Two passages in Canon Peter Green's book on "Personal Religion and Public Righteousness" have a direct bearing upon these objectives. Concerning Bible Reading, he says: "I do not believe there is anything which has done and is doing so much harm to religion today as the neglect of Bible Reading." Again speaking of religion in the home, he writes: "The family and not the individual is the true unity of which the edifice of society is built. And no country or nation can be great or prosperous or happy where the home decays." In these passages Canon Green brings out very clearly the pressing need today to find time and place for the daily reading of the Bible and for Family Devotions.

Individuals can, if they will, find a few moments either at the beginning or end of the day to read the Bible, using the Kalendar of Daily Bible Readings prepared by the National Council, or some such definite plan to insure regularity. And families could set aside a few minutes after the evening meal, or whenever the family is most likely to be together, for Bible Reading with some short simple prayers. The Manual of Prayers, published by the Brotherhood of St. Andrew, has been prepared for this very purpose and will be found most helpful.

Of course, obstacles will have to be overcome before daily Bible Readings and Family Devotions become a regular part of our lives and our homes; but it is the unanimous testimony of all those who do use these helps to Christian living that they abundantly repay the effort required. Certainly these are definite and tangible methods by which the inspiration of the crusade can be made permanent in our lives, and its fruits made available for a world which sorely needs such influences.

STANLEY R. WEST.

TRAINED TEACHERS NEEDED FOR DIOCESAN MISSIONS

The Department of Religious Education has received requests from several small Mission Stations for teachers.

There is especial need for a young man to teach some Italian boys in the Church School of L'Emmanuel Church at 2.30 P. M., on Sundays.

Qualified volunteers or persons who will qualify, students of the Diocesan Normal School, members of Mission Study Classes are asked to render this service to the Diocese.

Unusually Attractive Bazaar to Mark Opening of Churchwoman's Club's New Quarters

Through the courtesy of St. James Church two large and attractive rooms have been offered to the Churchwoman's Club. These rooms have a separate entrance opening from Twenty-second Street. They have been painted and altered to suit the Club's purpose, but they still lack furnishings.

In order to provide suitable equipment it is planned to hold a bazaar on April 22nd and 23rd, from 2 until 9 o'clock. There will be especially attractive articles on sale at this bazaar; unusual baskets and potteries from foreign lands, cushions of all sizes and varieties, also vegetables, flowers, plants and seeds, which will be of interest to those who are starting their gardens this spring.

A buffet supper will be served in the evening and tea in the afternoon. The chairman in charge of the bazaar is Mrs. T. N. Walker, 4316 Pine Street, and anyone who has any suggestions or ideas that would be of value to the bazaar is asked to communicate with her. The Club needs the co-operation of the women of the Diocese. The Club's increased membership has made the larger quarters very necessary, as the room which it has occupied in the Church House for the last few years has become inadequate to its needs.

The aim of the Club is to promote Christian fellowship among the women of the Diocese and to provide a place where any Churchwoman from any part of the Diocese may come.

HAS YOUR CHURCH SCHOOL PROBLEMS LIKE THESE?

1. The average attendance of enrolled pupils throughout the country is approximately 26 sessions per year.
2. The approximate class-room instruction received by the pupils of average attendance is ten hours per year.
3. Probably not one pupil in ten ever studies his lesson before coming to class.
4. Comparatively few teachers are prepared to teach the subject they present.
5. Large numbers of teachers meet their classes without having made specific preparation upon the lesson for the day.
6. Not one Church School teacher in fifty could pass a test such as is imposed upon public school teachers.
7. In an examination in Sunday School curriculum, comparable to examinations in public school curriculum, not one pupil in a hundred could pass for promotion from grade to grade.

(These statements are derived from careful surveys of Church School conditions throughout the United States.)

If such conditions exist in your Parish it would be profitable if they could be discussed by various Parish groups—Vestry, Faculty of the Church School, Woman's Auxiliary and Parish Guild or Young People's Fellowships—in order that some solution may be reached.

If any information is desired the Department of Religious Education is at your service.

Mind, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—George Macdonald.

CHURCH CONFERENCE LEAGUE PLANS

On Wednesday, April 21, the Church Conference League will hold its Annual Spring Meeting for the purpose of inspiration, and spreading information about the Summer Conferences in this region in 1927.

The meeting will begin with supper at 6 P. M. in the Church House, with the members of the Diocesan Normal School also present, for it has been decided to hold the Normal School Commencement the same evening. Immediately after supper a Planning Conference for Church work will be held, and at 8 o'clock all will adjourn to Holy Trinity Church, where addresses will be made by Canon DeVries, of Washington, Rev. G. L. Richardson, of Vermont, and other speakers to be announced later. Promise is made of an interesting program, and a large attendance is expected.

CHURCH CHILDREN IN CHURCH BOARDING AND DAY SCHOOLS!

This should be taken for granted, but many children of Church parents are sent to non-Church Schools.

The advantages of our own Church Boarding and Day Schools are to be set forth at the meeting of the Provincial Commission on Religious Education to be held in Philadelphia, April 21 and 22, when plans will be adopted to assemble at Roanoke, Virginia, at the time of the Provincial Synod in October the headmasters and mistresses and faculty members of the twenty or more Church Day and Boarding Schools with the Province of Washington, so that closer contact may be formed between the schools to procure the greatest good for the Church.

WEEK-DAY RELIGIOUS EDUCATION; NEED FOR LEGISLATION

At a meeting held recently in Philadelphia, under the auspices of the Rev. Dr. Welburn, Director of Christian Education of the Pennsylvania State Sunday School Association, Judge Reno, of Allentown, Pa., gave a forceful address on the subject of Week-day Religious Education. He particularly stressed the need for legislation to procure religious education in school time.

"The present school law," the Judge said, "is a mixture of the School Code and the Attorney General's opinion. This law deprives school boards of discretion in releasing children on school time for religious education. The first step to be taken is to ask for relief from this ruling and to make a new School Code which will give school boards discretion to release children on school time for religious education when parents request it."

"Two years ago this bill was presented to the legislature and was passed by the House with a satisfactory majority, but the Senate was influenced unfavorably and the bill was recommitted to the Committee on Education. For some unaccountable reason the hearing before this Committee was attended by the opponents only, who were determined not to refer the bill again to the Senate, and the matter ended there."

It was stated that the Patriotic Order Sons of America, which two years ago was largely responsible in the activity which defeated the bill, is now favorable to the measure and its members, of whom there are 130,000 in this State, will co-operate in the movement.

Rabbi Klein, representing the conservative Jews, warned against the organized antagonism of Atheists and Free Thinkers who will prevent the passage of such a bill if possible, but both Rabbi Klein and Rabbi Woolsey (Reformed Jew) pledged their hearty co-operation in this movement. The meeting was attended by representative educators from the Baptist, Episcopal, Evangelical, Friends, Lutheran, Methodist, Presbyterian and Reformed Churches and from the Conservative and Reformed Jews.

SUPREME COURT DECISION IN THE OREGON CASE

The decision of the United States Supreme Court rendered June 1, 1925, in relation to the Oregon Compulsory Education Act, declared the Oregon law to be unconstitutional.

Justice James C. McReynolds in writing the decision stated, among other things, "The child is not the mere creation of the state, those who nurture him and direct his destiny have the right, coupled with the high duty to

Pages from the Journal of Bishop Creighton

Under date of March 11 THE CHURCH NEWS received a letter from the Rt. Rev. Frank W. Creighton, Bishop of Mexico, in which he enclosed "Some Pages from the Journal of the Bishop of Mexico," relating to the Ordination of five Candidates for Deacon's Orders in Christ Church Cathedral on Sunday, March 6.

Our Diocese feels it has a very special claim to Bishop Creighton. He is not only widely known among many hundreds of our Church people, but he entered the ministry from one of our Parishes, St. Mark's, Frankford, where his family have been communicants for many years and where his father has served many years on the Vestry. Bishop Creighton's "Pages from the Journal" read:

"Sunday, March 6, 1927. Up bright and early for the Ordination of five Candidates for Deacon's Orders. The day was glorious. The Valley was bathed in warm sunshine. The air was clear; and nature smiled her approval as we approached the hour for which we have all longed and prayed.

"Last night I had the Candidates with me for final instructions and preparation. We gathered together in my Chapel at 7.30, all very serious and expectant. Archdeacon Watson said the Penitential Office and had special prayers. Then I spoke on the practical side of the ministry: honesty, truthfulness, cleanliness of person, the dedication of time, etc. After prayers by Presbitero L. J. Saucedo, I spoke on the spiritual side of the Ministry. Then Presbitero Efrain Salinas had prayers and I gave the blessing.

"Christ Church was truly Mexican this morning. The English congregation remained away save for a few, and in their places were members of the congregations of San Jose de Gracia,

recognize and prepare him for additional obligations."

Thus the Supreme Court states that it is unlawful for any state to force every child to attend a public school, on the grounds that there are "additional obligations" for which the child may be prepared.

The inference is that the child may be prepared for such additional obligations in private schools or schools for religious education, attendance at which, as part of a child's essential education, must be recognized by school authorities.

LEON C. PALMER ELECTED GEN. SEC'Y OF BROTHERHOOD

Mr. Leon C. Palmer, of Sewanee, Tenn., has been elected General Secre-

San Pedro Martir, Popotla and other nearby Missions with delegations from Hooker School and Sagrado Nombre. It seemed strange to see the graceful rebosos of the women, and the sombreros of the men, and to hear the cries of the little children, but it made me very happy.

"Morning Prayer was said by Mr. Philip A. Leach, a Vestryman of Christ Church, one of the Lay Readers who served during the period of inhibition and a Postulant looking forward to Holy Orders.

"Everything up to the Nicene Creed was in Spanish, save the sung portions, which were rendered by Christ Church Choir.

"Those ordained were:

"Jose Filogonio Gomez.

"Jose Nicolas Robredo.

"Samuel Cespedes.

"Jose Martinez.

"Samuel Ramirez.

"In the Chancel with me were Dean Peacock, Archdeacon Watson, and Presbiteros: Efrain Salinas, Fausto Orihuela, L. J. Saucedo, Daniel Romero, L. Y. Caballero, Josue Miranda, and Miguel C. Camara.

"All who attended felt that the service was stately, reverent and truly blessed by the presence of God's Holy Spirit received in peculiar manner by these young soldiers of Christ, and in marked degree by all who were privileged to be present."

In his letter enclosing the Journal record of the Ordination service the Bishop tells of receiving his copies of THE CHURCH NEWS.

"I thoroughly enjoy the paper, and inasmuch as I know the Diocese so well and those who figure in its activities, I read it with keenest interest from the Bishop's Page to the end."

tary of the Brotherhood of St. Andrew in the United States, succeeding Mr. G. Frank Shelby, who has been made a vice-president after nearly nine years as general secretary, and twenty-two years on the staff. Both men assume their offices April 1, and Mr. Palmer is removing to the Diocese, where with his wife and three children he will make his home in Lansdowne. Mr. Randall continues as Associate General Secretary and Editor of *St. Andrews Cross*, and Mr. Cain as Executive Secretary. Mr. Palmer for several months has been serving as Executive Secretary of the Commission on Evangelism, under Bishop Darst. Mr. Williams, for seven years Secretary for Junior Work, will sever his connection with the Brotherhood staff April 15 to engage in business in Toronto, his former home.

Some Old Testament Problems*

"The God of the Old Testament"

BY THE REV. F. C. HARTSHORNE

The above phrase has been placed in quotation marks not only because it is one that is frequently used, but also because the writer does not want to assume any responsibility for it. The phrase implies that there is just as definite and consistent a conception of God to be found in the Old Testament as there certainly is in the New. There certainly ought to be, if, as has been widely believed, but never declared by the Church, God is responsible for everything that is said about Him and His Will for men in the Old Testament writings. But it is almost painfully evident to any candid reader of even a portion of the Old Testament, that instead of there being *one* idea of God in those writings, there are many; as many different pictures of Him as there are books; indeed, more, because different pictures may be sometimes found in one book.

COMPOSITE PHOTOGRAPHS

Some of the ideas of God in the Old Testament, as indicated by the things He is said to have commanded to be done, seem to have little in common with the Christian conception of the Heavenly Father. Others approach that conception quite closely. Christian people in these days are shocked and troubled by the unChristian conceptions of God which they find in the Old Testament, and it does not help them much to point out that more Christian conceptions may be found in the later books. Years ago, some clever photographers perfected a process by which they were able to take and print "Composite" photographs of a number of men, or a number of women, which were alleged to combine in one picture the characteristics of all the members of the group. But the results were so unsatisfactory that the fad was soon given up. It would be even more impossible to take all the descriptions of God to be found in the Old Testament and combine them, and say, "This is the God of the Old Testament." And it would not explain the unChristian ideas of God.

ISRAELITISH "ATROCITIES"

Let us examine the idea of God current in the days when Joshua led the Israelites in their conquest of the land of Canaan. One verse from the Book of Joshua, describing incidents in the victorious campaign of invasion will be sufficient:

"So Joshua smote all the country of the hills, and of the south, and of

the vale, and of the springs; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

Joshua holds the record in the matter of atrocities. Not even the Armenian massacres of the Turks, or the devastations of Attila, "the scourge of God," approached the completeness of extermination achieved by Joshua, in obedience to Divine command. The only man who approached Joshua's record was David, who, when he had captured a city of the Ammonites, finished the job in the following systematic manner:

"And he brought forth the people that were therein, and he put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; thus did he unto all the cities of the Children of Ammon."

But, to our relief, the writer of the account does not have the hardihood to say that God commanded these things to be done.

THE CANAANITES

The question of the Canaanites "will not down." In this day and generation especially people are accustomed to thinking that even small nations have a right to live, and they object to being asked to worship a God who would command the wholesale slaughter of human beings, and who, nevertheless, is said to be a Father to all races of men on the whole earth. That the Canaanites were worshippers of idols is certain, and it is more than probable that they were addicted to many immoral practices. But what reason is there to suppose that that was their fault? One would have supposed that the Israelites, to whom great truths about God had been revealed, would have been commanded, after they had subdued the Canaanites, to endeavor to teach them and to reform their manners. But the theory seemed to be that the only good Canaanite was a dead Canaanite. That used to be the theory about Indians, and good old Bishop Whipple, "the Apostle to the Indians," had difficulty in persuading even Bishops that it wasn't exactly a Christian idea! No doubt Joshua was entirely sincere in believing that it was God's will that the Canaanites be exterminated, because that was Joshua's conception of God and His Will. But those who ask us to believe that God really willed any such slaughter are asking us to accept Joshua's idea of God, and that more and more Christian people will peremptorily refuse to do. And rightly. It wouldn't help Foreign Missions!

THE IDEA OF GOD

Of course, God as a Being, is always the same, yesterday, today, and tomorrow. But in man's mind, God exists only as an Idea. No two persons have the same idea of God, and certainly not any two generations. In the New Testament there is preserved the record of an actual Revelation of God in the Person of His Son, who said, "He that hath seen Me, hath seen the Father." Therefore the New Testament picture of God in Christ is not the *product of men's minds*, it is not *their* idea of God, but is a record of what God showed Himself to be. There is nothing in the least comparable to that in the Old Testament, for, as the Fourth Gospel puts it, "No one hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He [and He only] hath declared Him."

SEEKING AFTER GOD

In the Old Testament we have a record of men's gropings after God, and of the results of their efforts to ascertain His Will. But that does not mean that God was doing nothing to help them. Quite the contrary. For the Old Testament is proof that the Hebrews had revealed to them more truth about God than had any other race, and it also shows, as will presently be pointed out, how God was all the time revealing more and more truth about Himself. But in their gropings some arrived at truths ahead of others, and some arrived at conclusions about God's Will for men that were quite different from those at which others arrived. That is the explanation of the diametrically opposite statements, in different parts of the Old Testament, as to what God requires or expects in the way of worship. For example, the Book of Leviticus represents God as setting up an elaborate system of sacrifices and burnt offerings, and commanding the Israelites to observe all the regulations and keep up the ceremonial worship. But turn to Psalm 40, and read:

"Sacrifice and meat-offering thou wouldest not . . . Burnt-offerings and sacrifice for sin hast thou not required."

Or to Psalm 51:

"Thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise."

Or listen to the Prophet Micah:

"With what shall I come before the Lord? shall I come before Him with burnt-offerings, with calves of a year thousands of rams, with ten thou-

*This is the fourth article in this series by Mr. Hartshorne. The final article will appear in the next issue.

sands of rivers of oil? shall I give my first-born of my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what the Lord doth require of thee, to do justly, and to love mercy, and to walk humbly with thy God."

AGE-OLD DIFFERENCES

The above quotations show to what opposite conclusions men in Old Testament times came in regard to what God requires or appreciates in the matter of worship. There is no possibility of reconciling their views, and no need of attempting to. For what each set of writings declares God requires, or does not require, is only a declaration of what those responsible for those writings *believed* God wanted done. The differences were largely matters of temperament, and similar ones have always existed in the Christian Church, and are with us today. If a Churchman should ask: "Is it God's requirement that I should come fasting to the Holy Communion?" the Ritualist would answer: "It is, because to take the sacred Food of the Altar into a stomach into which common food has recently been received is not to treat the Sacrament with due reverence." But the Evangelical would say: "It is *not* God's requirement, for God cares not for what is in your stomach, but for what is in your mind and heart." And the Church regards these differences as over matters which are non-essentials, and as such we should consider them when we come across them in the Old Testament. The 51st Psalm presents an interesting instance of how an adherent of the Priests' party, in later times, corrected the evangelical statement that God does not care for burnt-offerings, by adding the last two verses, which declare that when Jerusalem is rebuilt, God *will* be pleased with the offerings of bullocks upon His altar! So altered the Psalm did not grate upon the ears of the Priests when it was sung in the course of the Temple Services. It seems that the matter of altering forms of worship to bring them more in line with High Church ideas is no new thing.

WHEN MEN'S HEARTS WERE HARD

As already explained, such statements as that God commanded the slaughter of the Canaanites are evidence of nothing more than that it was *once believed* that such horrible deeds were in accordance with God's will. We might therefore ignore them altogether. But there is a way in which we make use of them which will be both interesting and edifying. We can take them as illustrations of those ideas of God in the Old Testament which are farthest away from Christian ideas, and then see how, during Old Testament times,

the Hebrews gradually but steadily grew away from them and approached the New Testament conception of God.

A PROPHET TELLS A KING HOW TO PLAY THE GAME

When Joram was King of Israel, the King of Syria planned several surprise campaigns against him, but Elisha the prophet spoiled them all by warning Joram of what the King of Syria was up to. So the latter sent a large force of soldiers to capture Elisha. But God, at the request of Elisha, smote them all with blindness, and then Elisha offered to be their guide, and led them into Joram's capital, so that when their sight was restored they found themselves trapped and surrounded. Joram was all set for a regular Joshua slaughter, but did not dare start without Elisha's consent. Hardly able to restrain himself or his men, he called out, "My father, shall I smite them? shall I smite them?" And Elisha answered indignantly, "Thou shalt NOT smite them! Wouldest thou kill thy prisoners? Give them bread and water and let them go." We can imagine his saying: "To kill these men would not be war, it would be murder. You did not even capture these men; I brought them here, and they haven't a chance. Play the game; let them go until you meet them on a fair field." And he played the game. Elisha had said to give them bread and water. But Joram was not a cheap sort, he made them a great feast, and then sent them away, and doubtless they said he was every inch a king, and the Recording Angel was glad to be able to put down something to his credit on the right side of the ledger. And as Elisha was a man of God, we see how men's ideas of what God thought right had improved since Joshua slaughtered everyone that breathed, or David sawed and harrowed his enemies.

THE UNWILLING MISSIONARY

Pass on now until several hundred years later, and read what is, perhaps, the world's greatest Short Story, but the one least appreciated because misunderstood. It's about a man named Jonah, a Hebrew, whom God told to go and preach to the people of Nineveh, hereditary enemies of the Hebrews, and warn them to repent of their wickedness. But Jonah said to himself, "I see myself preaching to the Ninevites! If I do, they will repent and God will forgive them and will not destroy them. For why should I want to keep them alive? "Give me a ticket for Tarshish." So Jonah took ship to go in exactly the opposite direction from Nineveh. But God is accustomed to having His orders obeyed, so He brings it about that Jonah is thrown overboard, is prevented from drowning through the instrumentality of a specially-prepared, life-saving "great

fish," and is set upon land, and admonished to do as he was told. And he does, and the Ninevites repent, and God recalls the order for their destruction. But Noah is disgusted, and says that he knew from the first that it would be just like God to be, "soft," and let the Ninevites off, and that was why he ran away. He says, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." But God tells him that he ought to be glad that God had found it possible to spare "Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle."

Of course, it is only a story, and Jonah never lived, and the Ninevites never repented. But the story is entitled to a place of utmost honor in the collections of the sacred writings of the Hebrews, because the writer of it, in his conception of God, came so very near to the Christian idea of God. Other Hebrew writers had described God as anxious to forgive His own people, and to put their sins as far from them as the east is from the west. But here is a man who believes and teaches that God wants to win and save even heathen people, and who wants to persuade the Hebrews to love their enemies and pray for their persecutors. Comparing this with the ideas of God the Hebrews had in the times of Joshua, one can see how much the Spirit of God had accomplished during those centuries in revealing truths about God. No doubt the author found few to go as far as he did in the matter of wishing their enemies might repent and be saved, and that is why he makes Jonah, who probably was intended to represent the writer's Hebrew contemporaries, so reluctant to be a missionary and so disgusted with his success.

ARE CHILDREN PERSONS?

When Abraham discussed with God the proposed destruction of the cities of the plain, the only thing that worried Abraham was the possibility that some righteous persons might perish along with the wicked, and he expressed the conviction that God would not want that to happen, because he was sure that the "Judge of all the earth" would do nothing but what was absolutely just. But not a word was said about the babies and little children of the wicked, who would perish with them. Would that be right? It never occurred to Abraham that it would not be, because in those days children were as much the possessions of their parents as were domestic animals or articles of furniture, and therefore there was no reason why God should bother about the children. They weren't really persons.

But in this also the Book of Jonah

gives a new picture of God. God says that Jonah ought to realize that He, God, couldn't destroy "six score thousand persons that could not discern between their right hand and their left hand." Who were they? Why, the babies and little children! And they are no longer regarded as animals or things, as mere parts of their parents, but as "persons," whom God thinks of for themselves and apart from their elders. Ah! unknown author of the Book of Jonah! you must have been among those whom Christ spoke of as having desired to see and to hear the things that His Disciples saw and heard, for you would have rejoiced to hear Him pray: "Father, forgive them, for they know not what they do," and to have seen Him welcoming little children, saying, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

THE REAL GLORY OF THE OLD TESTAMENT

In some aspects, the story of the Hebrew people as it may be read in the Old Testament, is a story of bright hopes and brilliant prospects ending in disappointment, disaster and despair. The valiant company that had defied the wrath of Pharaoh, passed safely through the wilderness, invaded and conquered Palestine, and set up two kingdoms therein, had become, by the time of Christ, a mere apology for a nation which could not even select its own rulers, and whose proudest possession was a temple built by a foreign governor out of his profits as a collector of taxes! But when we study the Old Testament with a view to discovering what things of spiritual value to the world were being worked out by God during all those centuries, we see not failure, but glorious success; we see God, in many different ways, and at various times revealing truths about Himself, until the time should come when He would speak to the world through His Son.

Confirmation Appointments April to June Inclusive

April 1.—Friday.

Evg.—Norwood, St. Stephen, Bishop Garland.

April 3.—Fifth Sunday in Lent.

A. M.—Phila., St. Stephen, Bishop Garland.

A. M.—Marcus Hook, St. Martin, Bishop Atwood.

P. M.—Phila., St. Luke and The Epiphany, Bishop Garland.

P. M.—Chester, St. Mary, Bishop Atwood.

Evg.—Chester, St. Luke, Bishop Atwood.

April 5.—Tuesday.

Evg.—Doylestown, St. Paul, Bishop Atwood.

April 6.—Wednesday.

Evg.—Phila., St. Jude and The Nativity, Bishop Garland.

Evg.—Coatesville, St. Cyril, Bishop Atwood.

Evg.—Coatesville, Trinity, Bishop Atwood.

April 7.—Thursday.

Evg.—Wynnewood, All Saints, Bishop Atwood.

April 8.—Friday.

Evg.—Paoli, Good Samaritan, Bishop Atwood.

April 9.—Saturday.

P. M.—Wayne, St. Mary, Bishop Garland.

April 10.—Sunday next before Easter.

A. M.—Phila., Resurrection, Bishop Garland.

A. M.—Phila., St. Peter, Bishop Atwood.

Evg.—Phila., The Saviour, Bishop Garland.

Evg.—Phila., St. Philip, Bishop Atwood.

April 12.—Tuesday before Easter.

Evg.—Parkesburg, Ascension, Bishop Atwood.

April 13.—Wednesday before Easter.

Evg.—Phila., Holy Trinity, Bishop Garland.

Evg.—Phila., Grace, Bishop Atwood. The following appointments will be taken by Bishop Garland:

April 14.—Thursday before Easter.

Evg.—Phila., Christ, Germantown.

April 16.—Easter Even.

P. M.—Phila., St. Mark.

April 17.—Easter Day.

A. M.—Phila., Christ.

P. M.—Phila., Christ Chapel.

May 1.—Second Sunday after Easter Pre-Convention.

May 8.—Third Sunday after Easter.

A. M.—West Whiteland, St. Paul.

P. M.—Downingtown, St. James.

May 11.—Wednesday.

Evg.—Phila., Transfiguration Chapel.

May 15.—Fourth Sunday after Easter.

A. M.—Radnor, St. David.

Evg.—Radnor, St. Martin.

May 18.—Wednesday.

P. M.—Phila., General Hospital

May 22.—Fifth Sunday after Easter.

A. M.—Warwick, St. Mary.

P. M.—Honeybrook, St. Mark.

Evg.—Compass, St. John, Peauea.

May 25.—Wednesday.

Evg.—Ridley Park, Christ.

May 26.—Ascension Day (Thursday).

Evg.—Phila., St. Alban, Olney.

May 29.—Sunday after Ascension Day.

A. M.—Kelton, St. John.

P. M.—Concord, St. John.

June 1.—Wednesday.

Evg.—Morrisville, Incarnation.

June 3.—Friday.

P. M.—Essington, St. John.

June 5.—Whitsunday.

A. M.—Rockdale, Calvary.

Evg.—Phila., Holy Redeemer.

June 12.—Trinity Sunday.

A. M.—ORDINATION.

Evg.—Phila., St. John the Evangelist.

June 19.—First Sunday after Trinity.

A. M.—Media, St. John.

P. M.—Darlington.

June 26.—Second Sunday after Trinity.

A. M.—Gwynedd, Messiah.

CONFIRMATIONS, FEB. 20

TO MARCH 20, INCLUSIVE

Feb.

20.	St. Mary, Ardmore	14
20.	St. Bartholomew, Phila.	4
20.	Prince of Peace Chapel	
20.	St. Martin, Chestnut Hill	13
22.	St. James, Phila. (1 received)	25
23.	St. John Chrysostom	8
23.	Epiphany, Sherwood	44
24.	St. Andrew, Somerton	2
25.	St. Ambrose	42
25.	Our Saviour, Jenkintown	11
27.	St. Matthew, Phila.	31
27.	Holy Comforter, West	6
27.	St. George, West Phila. (2	

	received)	16
27.	Transfiguration Mission	18
27.	St. Bartholomew, Wissinoming	20
27.	Calvary, West Phila.	5
March		
2.	St. Monica	11
2.	All Hallows, Wyncote	9
3.	St. Aidan Chapel	10
4.	Redemption	33
6.	Atonement, Phila. (1 received)	22
6.	St. Paul, So. Phila.	39
6.	St. Luke, Bustleton (2 for Rhawnhurst)	7
6.	Covenant	34

8.	St. Elisabeth	5
8.	Church House Chapel	1
9.	St. James, Kingsessing	44
9.	Good Shepherd, Rosemont	26
10.	St. Mary, West	5
11.	Redeemer, Springfield	5
11.	St. Andrew, West	4
13.	St. Stephen, Clifton Heights	30
13.	Holy Trinity, West Chester	26
13.	Atonement, Morton	8
13.	Ascension, West Chester	4
15.	St. Paul, Overbrook	44
17.	Incarnation, Drexel Hill	13
18.	Advent, Hatboro	3
18.	St. John, Lansdowne	33
18.	St. James, Phila. (additional)	1

The Church House — An Increasingly Active Diocesan Center

[This article was prepared by a member of the staff of the Executive Office for the information of our Church people in the Diocese.—Ed.]

Next month marks the beginning of the seventh year of the Church House of the Diocese in its present location in Nineteenth Street below Walnut.

In recalling the onward march of years since the Diocesan headquarters was transferred from its old location at Twelfth and Walnut Streets, it seems worth while to note the increasing uses which are being made of the Church House in its present home as the central headquarters for all Diocesan activities.

With but few exceptions, virtually every phase of Diocesan activity operates either from or through the Church House. One fact which shows how the Church House is functioning is the record of its use as a place for meeting of organizations and groups engaged in the work of the Church. During the year just passed the Church House records show it was used for upwards of 470 meetings of departments and committees of the Executive Council, and by organizations, commissions, groups, and other gatherings of Church people doing the work of the Church along many and varied lines.

These gatherings only partly represent the activities which center around this headquarters of the Church in the Diocese. In addition, the great bulk of the work incident to the administration of the Diocese keeps the Church House a busy building. Apart from the Bishop's offices and the important work of the Woman's Auxiliary and the Department of Religious Education, this additional work is chiefly handled from the Executive Office.

The Executive Office contains the desks of the Executive Secretary, the Assistant Treasurer, the Financial Clerk and the Director of Publicity. It is primarily a financial office in which all the funds of the Diocese are received and disbursed. The principal item of regular receipts has to do with the Missionary Fund which is composed of contributions principally by Parishes and Missions and to a less extent by individuals for the Missionary work of the Church.

In addition to contributions made directly through the office, careful record is kept of all contributions direct to particular objects such as the Episcopal Hospital, Welfare Federation and various objects on the Budget of the National Council, so that the office has quite a complete record of all contributions made by members of our Church for Diocesan or National purposes. The total so credited during the year 1926

(including minor bookkeeping entries) amounts to \$597,717.76, of which under the direction of the Executive Council \$192,450.28 was paid to the National Council, \$85,134.06 to various Diocesan Institutions; \$69,774.95 to Diocesan Missions; and \$159,298.51 remitted direct by various individuals to various objects. Very careful records are kept so that the Rector and Vestry of each Church can be informed on short notice of the sums credited to their Church and its members. Of the money received not designated for any particular purpose, not a cent is paid out except under the instructions of the Executive Council.

In addition to the Missionary Fund, the Executive Office handles the Episcopal Fund, the Convention Fund, the Sustentation Fund, Episcopal Residence Fund, and the Church House Fund. In the case of the Convention Fund and the Sustentation Fund this involves assessments being made each year on the Parishes and Missions respectively responsible for the same; the arithmetical calculations involved have for several years been made by the Rev. Walter A. Matos, of Swarthmore, to whom the thanks of the Diocese, and particularly of the members of the Executive Office, are due.

As a result of this routine, the Executive Office has acquired a large mass of material and records with respect to various Diocesan undertakings which is proving valuable in connection with any new financial undertakings of the Diocese. In connection with the recent Diocesan Campaign the clerical force at the Executive Office has been chiefly relied on in working out the elaborate records required for a Campaign that has already produced two million dollars in pledges, and also in the detailed work of following up the pledges and collecting the sums which the Diocese promised. The records of the Executive Office may be also exceedingly valuable to the Committee appointed under the resolution of the Executive Council to insure the Diocese raising for the work of the National Council the \$250,000 promised for the year 1927.

The Director of the Publicity Department has several functions. One is to keep the daily press fully informed of important events that occur in the life of the Diocese; a file of newspaper clippings amounting in total to a very large number of columns is kept at the office. Another part of his duties relates to the issues of the *Diocesan News*; while there is an Editor who writes editorials and otherwise assists in the work, and while the business management since the first issue, fifteen years ago, has been under the direction of one of our laymen, nevertheless the responsibility for

the quantity and quality of the articles of each number is largely upon the shoulders of the Director of Publicity.

Finally, he has been of service to many Diocesan Committees, as, for instance, during the past year, to the Sesqui-centennial Committee, and more recently, the Diocesan Campaign Committee. Incidentally, all meetings at the Church House are arranged under the supervision of the Director of Publicity, thus avoiding conflict in the use of rooms in the Church House.

In addition to his duties as Assistant Treasurer, the Assistant Treasurer has since his appointment generously assisted the Executive Secretary by giving him the benefit of consultation and advice with respect to all the varied problems that come up in the office. Conversely, the Executive Secretary has largely co-operated with the Treasurer and the Assistant Treasurer in the discussion of financial problems and the determining of financial policies. In addition, the Executive Secretary has a considerable amount of routine business having to do with the meetings of the Council and the various Departments; his presence at the meetings of the various Departments, most of which he attends, enables the Departments to be posted fully as to the attitude of the Council with respect to matters pertaining to the Department. The Executive Secretary is in constant touch with Rectors and other clergymen with respect to all kinds of business problems, such as the incorporation of churches and securing their union with the Convention, the transfer of properties to the Trustees of the Diocese on various trusts, the settlement of financial problems of certain congregations, the giving of personal advice to clergymen with respect to various personal and parochial matters, etc.

"To every man there openeth
A Way and Ways and a Way;
And the High Soul climbs the High
Way,
And the Low Soul gropes the Low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his Soul shall go."

—John Oxenham.

LACK OF ACQUAINTANCE

"Why do you persist in despising wealth?"

"Perhaps it's because I never got well enough acquainted with it to know its good qualities."

The Secret Place of the Most High

A Meditation

BY THE REV. J. F. WEINMANN

Prayer is assembling things—anything and everything—in the Divine Presence and there setting upon them their true value, relationship and incidence. Prayer is just taking things up and back to God, as to One who sees from the beginning to the end, and all along in between, as to One who is not to be outdone and who cannot be baffled. It is much like the act of a child who takes a tangled skein to one older and wiser in the assurance that the ravel can be unravelled. Prayer is indeed the most natural and child-like thing we do. We fail; others fail; the wisest often are at the end of their wits; but not God. Sensing this through that mysterious (mystic) reference (act of referring) of the soul that all understand by the name of faith, the soul takes things high up, to the Highest, into the Holy of Holies, and there assembles and spreads them out—before God.

There is nothing new in this. It is, in fact, old. All along through the ages of the soul's effort toward God, the soul's striving to adjust itself to life through first adjusting itself to the Unseen, this practice stands out clearly marked and defined. Read, for instance, what Isaiah says in an early chapter (iv:6), "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Or see what a Psalm of David says (31:20), "Thou shalt hide them in the secret of Thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." Or a similar psalm (27:5), "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me: He shall set me up upon a rock" (off, high, aloof, alone for adjustment and re-appraisal). Consider also the words of our Lord, "Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (St. Matt. 6:6). What are all these, and they can be multiplied, but evidences and counsels of this very matter of retiring to be alone, in the innermost silences of the soul, with God, there to assemble all the hopes, the fears, the vexations, the ambitions, the failures, the sins, the doubts and the successes of life!

Always there may be this tabernacle, this inner

pavilion, of the soul, this refuge and covert from what Isaiah calls storm and rain. Always, off alone by one's self, or in crowds even, certainly in church, in that holy place where God has been pleased to place His Name, and especially in the presence of the Sacrament.

Here, then, is a power untouched by and independent of what are called in familiar phrase the changes and chances of this mortal life. Here is an assurance and a dependence that knows no failure while life shall last and that is an earnest, a foretaste, of that other plane of the soul—that rest that remaineth—when we shall see no more darkly but face to face, when we shall know, as St. Paul says, as we are known.

We say an assurance that knows no failure. We may and do fail one another. Not always willingly or deliberately, seldom of set purpose, but through our frailty and incompetence. It seems not in us always to measure up, as we say. We have our peculiar difficulties and limitations and beset by them forget or neglect "the shows of love to other men." The usual securities and expectations of life, never wholly dependable, often fail us. Nothing certainly continues in one stay. All that is material and social may easily, and often does readily, fail us and prove but a broken reed. Not so this sure refuge of the soul. It continues. "Thou art the same and Thy years shall not fail."

And what charity this inspires toward our brethren, with their own cares, their own vexations and storms of soul. How we crave humbly to share with them this vision of the inner tabernacle, this secret pavilion of the Most High within the soul, which is everyone's right, everyone's heritage from the great past of effort, of discovery and of reality. What peace this brings and poise, and, bringing peace and poise, what power.

"And there arose a great storm of wind, and the waves beat into the ship . . . and He was in the hinder part of the ship, asleep on a pillow . . . and they awake Him, and say unto Him, Master, carest Thou not that we perish? and He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith?"

The Woman's Auxiliary Department

Edited by CLARA M. BREED

THE PASSING OF LENT

With the passing of Lent, also pass the great opportunities offered us at this season. We are all of us stewards in our Lord's service whether we accept our responsibilities or not; and "It is required in stewards that a man be found faithful."

With the great heritage of belonging to such a great Church as ours can we fail in administering the affairs of our Father? Lent has given us a new sense of obligation, a chance to respond from a call on high. It is the Lord's hand that is laid on our shoulder, and the Lord's hand is strong, if we can feel it. A writer says, "The world is not a hopelessly bad world, but it is awfully out of order." We might say the same of ourselves. Are not many of us *out of order*? We do not give to our duties, as members of the Church, one-half the attention that (were we taking up work outside the Church) would be necessary to make it successful. It has been said by those who are keeping their fingers on the mental pulses of the Church's ineffectiveness, that the trouble is due to "*appalling lack of information.*"

What is the Church? It is made up of *you and me* and hundreds like us. Those who are "guiding the reins" realized some years ago how ignorant were the *many*, and have in recent years tried to remedy it. Some say that the greatest need in the Church today is the opportunity for thorough *discussion*. Within the next few months all over the country will be held our Church Conferences. This is a wonderful chance to learn of the method and modern workings in the Church, and if you will watch your Church papers you will see how we can learn of the social and religious problems in *Discussions* at these Conferences. In the meantime, before Lent has passed away for 1927, let us find out what is our common purpose, the purpose that the Holy Spirit is laying before us today. It is the fulfillment of God's will, that all men should be saved, and come to a knowledge of the truth.

In the disordered condition of China at the present time, and with conditions changing every day, "up-to-date news" is difficult to give out to those interested in the situation; yet Mr. Shryock, headmaster of St. Paul's School, Anking, was interesting to hear from. He says quite plainly that *war* is not the most serious problem in China. It has, of course, interfered with commerce, trade and traveling conditions, but has given, on the other hand, wonderful opportunities to our mission staff to aid the wounded, care for our refugees and give unselfish service, and this has been appreciated. Even if our schools must close for a time, do not forget that the teachers' salaries go on.

It is not the war that has closed some of our schools,

but the anti-foreign agitation caused by the determination of the Chinese to control and govern their own country. Why are the missionaries included in this anti-foreign feeling? Not that they tried to exploit them or treat them selfishly, but in bringing Christianity to the Orient as a matter of course the missionaries took their standards of civilization and moral ethics and there is a great gap between East and West. We have remodeled *their* schools and *their* standards, forbidding Chinese to own slaves, to bind children's feet, etc. Of course we could have left some of these things to work out through the enlightening influence of the Holy Spirit, as the Chinese "grew up" in the family of other Nations. The result is, that in the minds of most Chinese all Western innovations are linked up with Christianity, and the teachers must suffer the animosities, not as Christians so much as purveyors of *hated Western ways*. Some of our teachers unquestionably have lacked the understanding of Chinese peculiarities. Since the war, discipline has been very difficult; it speaks well that so far, none of our missionaries have been killed. Both northern and southern governments insist that all schools shall now be subject to Chinese rule; St. Paul's acceded to some requests; no student for instance was compelled to attend chapel, but most of them did. Canton government is very drastic; it insists on Chinese headmasters, also that the pupils *bow before the* portrait of Sun Yat Sen and repeat his Will.

In the Indian Hope Committee, it is interesting and appealing to hear, in a letter from Mr. and Mrs. Baker, who did such excellent work among the Karok Indians in California and built up such a strong little mission at Orleans, that their "Parcel-post" Church, as it was called, was a proof that nothing is impossible of accomplishment with God's help. Now Mr. and Mrs. Baker are working just as hard at the San Juan Mission at Farmington, New Mexico. Things were not promising when they first went there, but the hospital has been put on its feet, and the Indians are gaining confidence in the mission, and everything is looking up except in the situation of a proper and decent place for Mr. and Mrs. Baker to live. What an Opportunity for a *Special*! The Bakers are true missionaries and ask little, but a house near the mission, ever so small, they *do* need. Mr. Baker told us that the Synod of Oklahoma had given something towards the little house, but about \$1500 is still needed.

Missionary bishops leave a goodly heritage in their work in the field, and few have left a more lasting one than Bishop Hare in South Dakota. Bishop Tyler, of North Dakota, paid a beautiful tribute to Bishop Hare when he told the Indian Hope that most

of the Indian missions in North Dakota were established by Indian missionaries taught and trained by Bishop Hare. Bishop Tyler enumerated the various missions, Fort Totten, Fort Berthold, Standing Rock and St. Luke's mission, for which he made a special plea; a combination chapel and community house is much needed; this will cost \$1500 and Herbert Welsh, a man trained by Bishop Hare, is in charge of the mission.

Our Colored Committee wisely divides the different interests and missions in the field, apportioning one or two to each month, and March gave us St. Paul's School, Lawrenceville, Virginia, the most popular of the ten schools of the American Church Institute. For thirty-seven years it has gone on from twelve pupils to now over six hundred and fifty, and with an efficient plant, worth half a million, stands out as an example of what can be done with patience and perseverance. A girls' dormitory is needed and half the money is in hand. It is a Special, but one that appeals to everyone that is interested in sending out more boys and girls trained under Archdeacon Russell.

As the Diocesan Committee met on Ash Wednesday afternoon, Mrs. Martin asked all members to consider this Lent as a special opportunity for development in

the spiritual life and to lay stress on giving up something definite: a bad habit of word or deed, and while giving up something also to GIVE something, a definite help to someone; use a prayer at a special time that will meet the need of some one of the many who need our prayers. A beautiful tribute was paid to Mrs. Albert Lucas, who organized in a most wonderful way our Supply Department on Red Cross methods. She was untiring in her efforts to make and establish this organization on an efficient and lasting basis, and it is a very practical and substantial memorial to her. So efficient did it become under her management, that women were sent over from New York to learn the system.

With our five convocations, it is most interesting to welcome another, that of West Philadelphia. This was formerly the "West Philadelphia League of Church Women," but has recently united with the Convocation. Mrs. Rhodes, Secretary of the Women's Convocation, says that in each Parish there are now three women who report on religious education, social service and missionary effort in her special Parish.

The work of the Crusade goes on and is known in the Parishes as "Continuation Days."

SUPPLY DEPARTMENT, WOMAN'S AUXILIARY

The following notice has been sent to all the Parishes in the Diocese:

AN EXHIBITION

of the sewing of the women of the Diocese of Pennsylvania will be held at the Supply Department, 202 South Nineteenth Street, on Wednesday, May 4th, from ten until five o'clock.

The Committee of the Supply Department will be most happy to see the women of your Parish who have helped or are interested in this work.

Tea and coffee will be served all day.

There will be on exhibition garments and knitted articles, all ready to be shipped to the Missions, Schools, and Hospitals on Pennsylvania's allotment for this year. There will also be shown the boxes lined and ready to be packed.

ANNA D. DICKSON,
Chairman, Supply Dept.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society Lodge, which is located at 2052 Catharine Street, is an interesting part of the work of the Society. Here a young woman, a stranger in the city, may find a comfortable home at a very moderate price. Frequently a girl, whose home has been broken up by the death of her parents or for other reasons, is looking for just such a haven. One young girl, who had looked far and wide for a refined boarding house at the modest figure she could

afford to pay, said as she settled her belongings in one of the Lodge's cozy rooms, "Thank the Lord, I've found my folks." When the letters from the mothers of out-of-town girls tell of the gratitude they feel to have their daughters in safe hands, the Lodge does seem worth all the thought and all the anxiety that any such work entails.

Good, well-cooked, nourishing food is

provided, with pleasant rooms—some single, some double—but each girl has her own comfortable single bed with her own bureau, and in some rooms a separate closet. When the house is filled the work is self-supporting; at present there is room for a few more girls.

The social contacts of the young girl's life are not neglected; pleasant reception

(Continued on page 246)

THE UNITED THANK OFFERING

THE SPRING PRESENTATION SERVICE

WILL BE ON

Thursday, the 28th of April

AT HALF-PAST TEN

IN

THE CHURCH OF THE ADVOCATE Eighteenth and Diamond Streets

THE RIGHT REV. FRANK W. STERRETT, D.D.

*Bishop of Bethlehem, will be the Celebrant
and will preach the sermon*

This Service is not alone for the Parish Treasurers of the United Thank Offering, but for every woman in the Diocese.

We are entering the second year of this Triennium; the Goal—Washington in 1928—is lifting above the horizon; let us set our faces toward it with our prayers, our gifts and our enthusiastic service.

Faithfully yours,

HANNAH C. BAKER,
Diocesan Treasurer.



The INSPIRATION of TRAVEL

EUROPE, for the cultivated American, is a vast treasure chest of priceless associations, artistic, sentimental, spiritual. To know Europe is to extend one's breadth of vision, one's understanding, manifold.

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For further information regarding ships and routes apply to Church News or our Passenger Department, Corner 15th and Locust Streets, Philadelphia.



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(Continued from page 244)

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More about the history of the Lodge, and its interesting life, will be told in THE CHURCH NEWS in a coming issue.

SOCIAL WORKERS' GUILD

At the last meeting of the Church Social Workers' Guild, February 23, the following officers were elected for the ensuing year:

Chaplain, Rev. H. Cresson McHenry, City Mission (Appointed by the Bishop); President, Miss Helen F. Mockett, Hope Day Nursery; Vice-President, Deaconess Jean W. Colesberry, St. Martha's House; Secretary, Deaconess Helen S. Brookman, Church of the Holy Apostles; Treasurer, Rev. J. F. Weinmann, City Mission.

Executive Committee: Deaconess Bertha Mills, Miss Sarah Alfried, and Mrs. Millicent Maule.

This Guild is now working under its new constitution and is looking for new

members and a larger usefulness. Four meetings are held at intervals during the year in different parts of the Diocese.

The officers would be glad to hear from anyone who is interested in the Guild and its work.

HELEN S. BROOKMAN,
Secretary.

CHRISTIAN HOMES

Love lies as the foundation stone of the true home. Instinctively with marriage comes the thought of the sacredness of the hearthstone about which shall gather the holy experiences of two lives made one. And true love endures and grows stronger as the years pass. It learns the great lessons of unselfishness and patience and forbearance. Sacrifice like a golden vine binds the hearts in mutual confidence and the blessing of God sings a divine anthem and tells of eternity. For "love is of God, and whosoever truly loveth is born of God and knoweth God." Of course, human lives are not perfect. Trials will come and Satan will do his best to create discord, but love is stronger than all the temptations of Satan, and can always conquer if Christ is in the home.

The presence of Christ in the home should be one of the dearest treasures of human life. Christ has a place in our

homes and He asks us to admit Him that our human fellowship may be blest. Love for him holds the human love from failure. Husband and wife and children can pray to this never-failing Guest, and the morning and evening incense arises from hearts and voices and reaches the throne of the Father of us all. Family prayer is as much a part of the daily life as the meals upon which God's blessing is asked and as the beds upon which He gives His beloved sleep. How can there live a devotion which is not kindled and fed from the Lord and Giver of Life? How can any courage hold save as it is sought from the Source of all power? The enemy of the Christian home is unbelief, which seeks to banish prayer and Bible and grace at meals. But when Christ knocks at the door and is joyfully admitted, He brings the gifts of peace and comfort, and the home fires are kept burning.—*The Living Church.*

"I want to let go!"

But I will not let go!

There are battles to fight,

By day and by night;

For God and the right;

And I will not let go!

—Harriet E. Banning.



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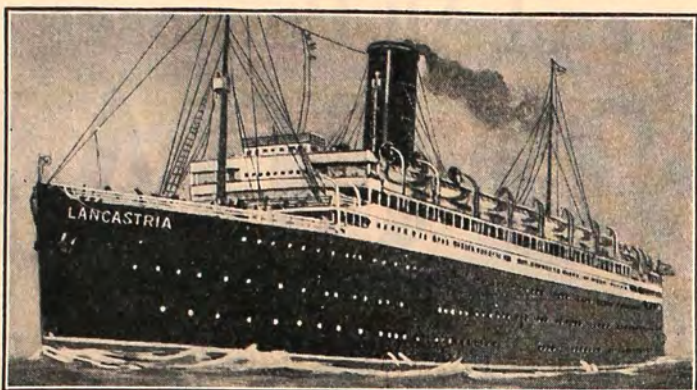
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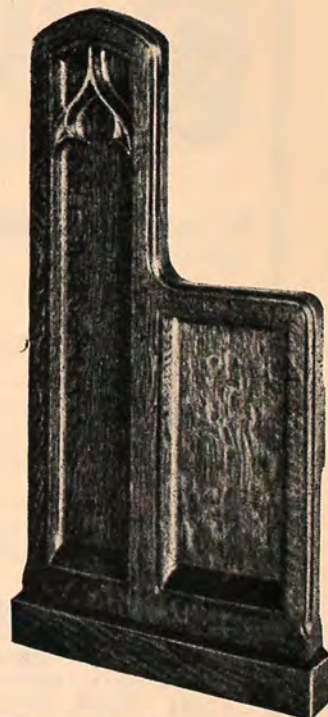


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JERUSALEM AND THE EAST

This is a general description of the Mission for which our Bishop has asked the Good Friday Offering in the Parishes be given. Bishop Garland is the American representative of the Mission.

At Easter time more than at any other season of the Christian year the minds and hearts of Christians everywhere in the world turn toward Jerusalem. That city would now in many ways astonish the Christian pilgrim, so different is it from the ancient "city of the great King," and the holy place honored above all places by the Jews of our Lord's day.

Twenty centuries of history have wrought changes. Palestine is now a British Mandate; December 9, 1927, is the tenth anniversary of the liberation of Jerusalem and the Holy Land by Lord Allenby. Jerusalem has been in Moslem hands since 1244, conquered and reconquered in the Crusades, and under Turkish rule since 1517.

The city is bewildering now. Jews, Moslems and Christians have their special interest in it. Christians are represented by almost every Communion, Greek, Anglican, Armenian, Syrian, Latin, Russian, Assyrian, Coptic and others.

There are three Church of England agencies, the Church Missionary Society, the Church Mission to Jews (or London Jews' Society), and the Jerusalem and the East Mission. The Right Rev. Rennie MacInnes has been "Bishop of the Church of England in Jerusalem" since 1914.

The English Bishopric was founded, curiously, in 1841, on the initiative of King Frederick William IV, of Prussia, who hoped by this means to restore episcopal orders to Lutheran Germany. The nomination to the See was made alternately by England and Prussia, the Archbishop of Canterbury having the right to veto the Prussian nomination. This arrangement did not continue, however. Prussia withdrew in 1881.

The Bishopric was reconstituted as an Anglican See in 1887. The Bishop was charged "to establish and maintain . . . relations of Christian charity with the other Churches represented in Jerusalem, and especially with the Orthodox Greek Church . . . to render them such assistance as they may desire, with a view to co-operation on Catholic principles and the promotion of Christian unity"; "the Bishop's chief missionary care will be directed to the conversion of the Jews."

The Jerusalem and the East Mission has St. George's Collegiate Church in Jerusalem, St. George's School for Boys, the Girls' High School at Haifa, St. Luke's Hospital, Mt. Carmel. The Mission shares with the other two English



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Societies the support of the Jerusalem Men's College and Girls' College. The Mission has also churches and chaplaincies at Haifa, Beirut and Cyprus, and several schools in the Lebanon.

A recent venture of interest to American Church travelers is a hostel which has been fitted in St. George's Close for the accommodation of visitors and pilgrims who wish for a quiet visit to Jerusalem with simple fare.

In the Mission's higher institutions Christians, Jews and Moslems are educated together, and by means of a common life under common ideals, they are drawing together the divers parties and factions of the Holy Land and so helping to bring about unity and peace.

With the Church of England so long established here it would be obviously unnecessary to maintain an American church. Nevertheless American Churchmen have long felt that they should have some real share in carrying on the work in this holy place, and for this purpose an increasing number of American parishes each year assign their offering on Good Friday, that Day of all days in Jerusalem.

The special American Church undertaking which is now familiar to most of us is the work of the Rev. C. T. Bridgeman, American educational chaplain in Jerusalem, who was sent out in 1924 primarily to answer the call of the Armenian Church for help in the Armenian Seminary. Mr. Bridgeman has developed a many-sided work, and has opportunities to extend it, not only among Armenians. It rests with us to say whether he can continue his work and meet the needs as they arise. The first \$15,000 of the Good Friday Offering goes to the Jerusalem and the East Mission. The remainder has so far barely supported Mr. Bridgeman's work.

It must be remembered that these Eastern Churches are sore let and hindered, by generations of alien rule, by the war, by persecution and poverty. The work of our Foreign-Born American's Division and of hundreds of American parishes among their foreign-born neighbors has brought us, especially in recent years, into increasingly close contact and sympathy with the needs of their Churches, and appeals similar to that which has been answered in the person of Mr. Bridgeman have come from Mosul, Athens, Antioch, Constantinople and elsewhere. The Rev. J. B. Panfil has been working since 1925 among the Assyrians in Mosul, supported by special contributions. A western college president returning recently from a visit thereabouts said Mr. Panfil's was the best piece of mission work he had seen. Mr. Panfil was one of the clergy in the Diocese of Pennsylvania when the National Council appointed him to his present post.

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For I've seen crocuses today,
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Don't tell me life is drab and drear!
When winter comes spring must be near,
And March winds herald flower-
crowned May;
Don't tell me life is drab and drear,
For I've seen crocuses today!
—M. L. Russell in the *Living Church*.

The Cathedral in Seville is not only the most beautiful building in Spain, but is judged by many to be the most noble Gothic building in the world. It is the largest cathedral in area, except St. Peter's, Rome. It has thirty-seven chapels. Its splendid reredos rises to a height of more than a thousand feet, holding thousands of statues, the work of the greatest sculptors of the late 1300's and early 1400's. Among the services, processions and sermons of Holy Week is the annual Sermon of the Passion, delivered at five in the morning on Good Friday, as enjoined by the Council of Toledo in 633 and preached annually without omission from that date.

Dr. Crafton Burke, of Fort Yukon, Alaska, writes that two of the Canadian Mounties called on him, having traveled 260 miles from their post, in a desperate search for reading matter. Thanks to Church Periodical Club friends, Dr. Burke was able to send them away rejoicing, with a dog-sled full. They besought him to remember them in the spring.

One of the nine Vassar seniors awarded fellowships for next year is a Greek girl from Athens.

One of our western missions has been asked by the neighboring congregationalists to lend them some of its prayer books for use during Lent. There is a Union Mission Study Class in the same town.

The date of the Rural Clergy Conference at Cornell (Ithaca) is incorrectly given in *The Church at Work*. It is to take place July 11-23.

Montana Young People have a four-page bulletin all their own. The groups in that huge Diocese are more than usually far apart, so a means for interchange of ideas and information is of special value.

The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards.

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

WILLIAM THOMAS PRINGLE

At a meeting of the Vestry of All Hallows' Church, Wyncote, Pa., held Tuesday, March 15, 1927, the following Resolution was unanimously adopted:

Resolved, That in the death of William Thomas Pringle, All Hallows' Church has suffered a distinct loss, and the Community as well.

Mr. Pringle had been a member of the Vestry for twelve years, and was Accounting Warden at the time of his death. A man dominated by the Spirit of Jesus Christ, in all his relationships of Home and Church and Business, he was an outstanding figure. Kindly and genial with his family and friends, it was a pleasure to be associated with him in the business of life, and these same characteristics, present in his official duties, were added to by a wisdom and foresight which invariably led to decisions of great value to the Church.

As Accounting Warden, he was scrupulous in the administration of the Finances of the Parish, and he was firm in his determination to put the Parish on a sound financial basis. With him as Accounting Warden, there could be no deficits and his rule was all the year's expenses must be met within the year.

Mr. Pringle was generous in his own giving, but without ostentation, a thing which he studiously avoided, but he loved his Church and served it in the best ways he could by worship, service and giving.

As a Lay Reader in a neighboring Diocese for summer work, he helped very materially in raising the efficiency of that Parish where he labored and gave to it his best as he did in all things.

All Hallows' Church is poorer for his going, but God's Kingdom has gained one whose warfare on earth has made him more valuable to his Master.

We shall miss him sorely in his accustomed place at Church and still more in his valued counsel in our meetings.

The secret of his strength lay in the closeness with which he walked with
(Continued on page 254)

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(Continued from page 252)

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God, and his friendship with Christ Jesus. Could it be otherwise with one who upon the anniversary of his birth each year arranged for a Celebration of the Holy Communion for himself and family in the Church he loved and served?

One whom we loved has gone from us. He walked with men for a season, to show them the way, and then after a brief illness, God took him to be with Him. "May he rest in peace and may light perpetual shine upon him."

And Be It Further Resolved, That a copy of these Resolutions be sent to his widow, and that a copy be published in the *Parish Bulletin* and in THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA and the *Living Church*.

CLARENCE CLARK SILVESTER,

Rector.

F. W. MORRIS, JR.,

Secretary.

March 16, 1927.

The Rev. Yoichiro Inagaki, Ph.D., Rector of Christ Church, Kawagoe, District of North Tokyo, writes that he has undertaken the translation into Japanese of Bishop Gore's series on "The Reconstruction of Belief," to be published by the Japanese Church Publication Society.

What is the work I have done today?
Have I left a mark upon the way,
A kindly word, or a cheery smile
That has lingered in some heart awhile;
Straightened a path or a crooked road,
Lightened the weight of a weary load,
Into the shadow of someone's night
Sent even a tiny ray of light?

—Maxwell's Talisman.

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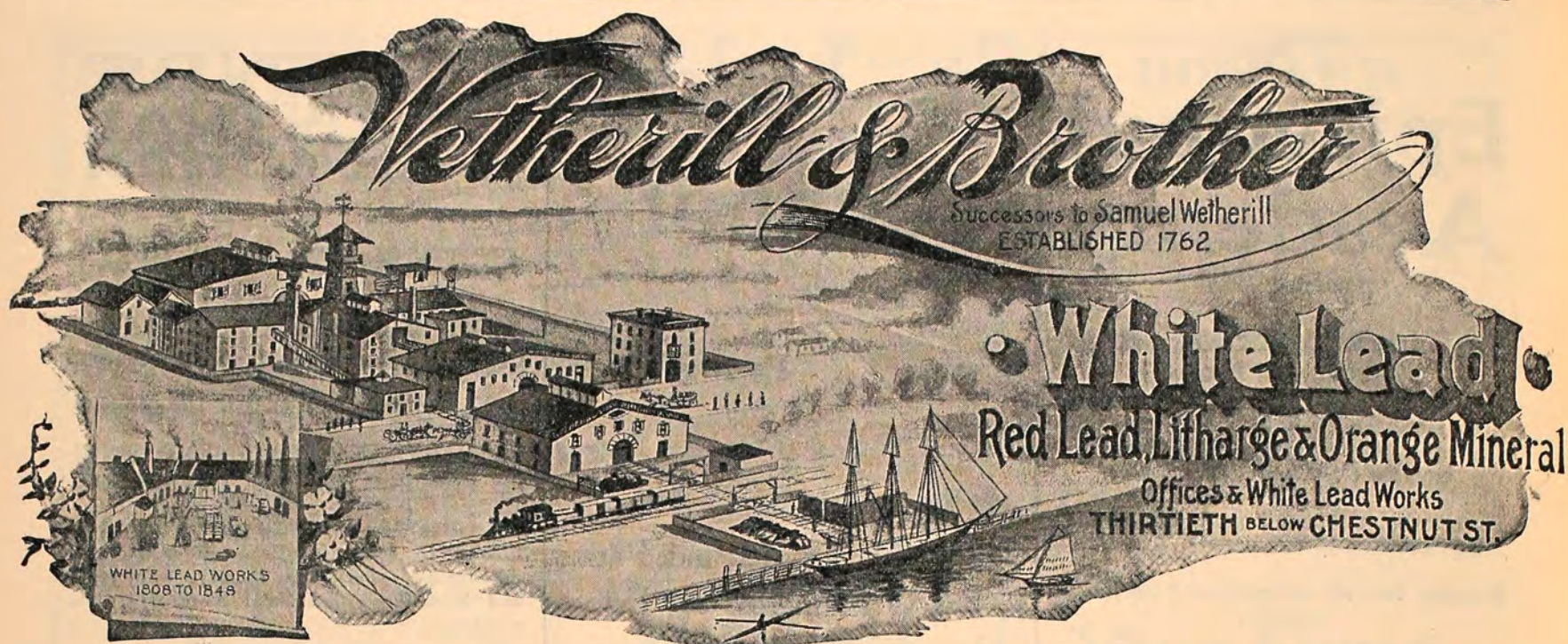
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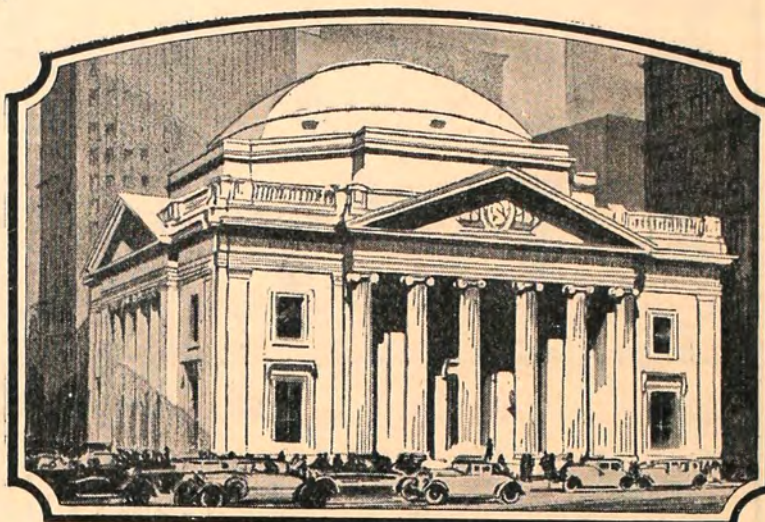
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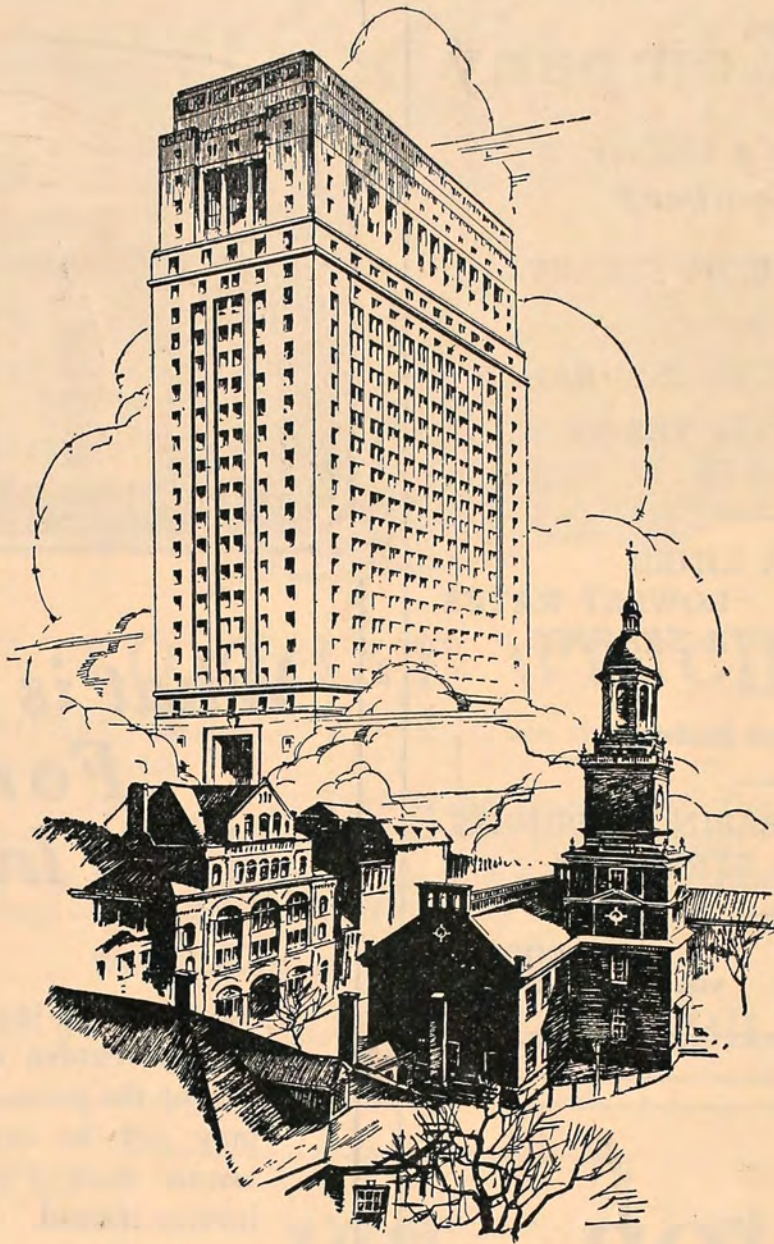
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